GREENWOOD'S

WORKES

Contained in

SEVEN SEVERALL TRACTATES.

1 Day of Judgement.
2 Lords Prayer.
3 Race to Salvation.
4 Torment of Tophet.
5 Birth of Christ.
6 Baptisme of Christ.
7 Jaylers Jayle-delivery.

Of the

Newly corrected and amended by the Author.

The thirteenth Impression.

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1650.

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MRS WILSON
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1876

TO

THE RIGHT VVorſhipful and my very good Friends, Sir LESTRAVNGE MORDAVNT of *Maſſingham* Hall in the County of *Norfolke*, Knight Baronet: *And to the Vertuous Lady, the* Lady FRANCES MORDAVNT his loving Bed-fellow.

Eternal wel-fare, and everlaſting happineſſe, *in Chriſt Jeſus our Lord and Saviour.*

BEING earneſtly requeſted, and often entreated (Right Worſhipfull) by many of my good friends, to put

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TO

THE RIGHT VVorshipful and my very good Friends, Sir LESTRAVNGE MORDAVNT of *Massingham* Hall in the County of *Norfolke*, Knight Baronet: *And to the Vertuous Lady, the* Lady FRANCES MORDAVNT his loving Bed-fellow.

Eternal wel-fare, and ever-*lasting happinesse, in Christ Jesus our Lord and Saviour.*

BEING earnestly requested, and often entreated (Right Worshipfull) by many of my good friends, to put

in print this ſmall Treatiſe of the Generall Day of Doome, which I lately preached, and in publicke place delivered: I have (being overcome with their perſwaſions) condeſcended to their earneſt demand, although very unapt, and exceedingly unworthy, for the penning of ſo worthy a matter.

Wherefore, I have made choiſe (craving pardon for my preſumption herein) of your well-diſpoſed Worſhips at this time (being the Alpha of my tender and ſlender endevours) to ſound in your ſacred eares this laſt and generall Trumpe, and to dedicate to your Worſhips the ſame, both in regard of the demonſtration of my true, unfained, and laſting thankfullneſſe to your benigne

benigne Worſhips (for, ſaith *Seneca*, *Beneficium hominem gratum ſemper delectat, ingratum ſemel: id eſt*, A thankfull man will alwayes remember a benefit, but an unthankfull perſon will ſoone forget it) for your extraordinary kindneſſe beſtowed upon me, *Alſque ullo commerito*, without any deſert in the World: as alſo in regard of the great affection, good devotion, and thrice-welcome entertainment you beare to Divine and Spirituall Tractats, which appertaine to the everlaſting bliſſe of the Soule; accounting them bleſſed, which bring glad tidings of ſalvation. I deſire therefore (*idque more humillimo*, in moſt ſubmiſſive manner) this one thing at your Worſhips hands, that you would (par-

doning my boldneſſe) vouch-ſafe *æqui bonique conſulere*, to take in good worth this ſimple and ſlender gift. Which thing if your Worſhips ſhall vouch-ſafe to doe, it ſhall not onely be an incouragement to my future proceedings, but alſo it ſhall bee *Vinculum indiſſolubile*, an invincible Bond to tye mee in all duty, and in all love to your Worſhips; *Dum memor ipſe mei, dum ſpiritus hos regit artus*, ſo long as life ſhall laſt.

Thus humbly taking my leave of your good Worſhips (nothing doubting of the goodneſs of your natures, in the acceptance of theſe my firſt preſented fruits) I commit you, with yours, to the ſafe protection of the Almighty; alwayes begging before the Throne of his moſt glorious Majeſty, that he would

would in this life, infuse his holy Spirit, with all his Graces, into your hearts aboundantly; and in the World to come, crowne you with the Crown of Immortall Glory: And that for Christ Jesus his sake, our Lord and only Saviour, *Amen.*

From Hempsted in Essex
Jan. 10. 1618.

Your Worships in all dutie,

for ever to command:

HENRY GREENVVOOD.

To the Reader.

GEntle Reader, if in these following Tractates, the Quotations of Latine, and other Tongues, doe offend thee; let them bee unto thee as Country Stiles, stepping over them, thou loseſt not thy way by them, for their Expoſitions follow them.

A TREATISE OF the Great and Generall *Day of Judgement.*

Necessary for every Christian that wisheth good successe to his Soule, at that great and terrible Day.

MATTH. 12. 36.

But I say unto you, that of every idle word that men shall speake, they shall give an account thereof at the Day of Judgement.

MAn, in regard of the corruption of his nature, through the Fall of his great Grand-father Adam (who was the roote of mans kinde, the Parent of sinne, and the Author of death to all his posterity, for as much as we

were all in *lumbis Adami*, in his loine) as hée is subject to all sinnes whatsoeber, so is hée specially addicted to the sinne of security and careleſneſſe. Therefore as Adam sléeping securely in his transgreſſion, and hiding himselfe from the preſence of the Lord, behind the bush, had great néed of that watch-Bell from God (to rouze him from the sléep of sin, and call him again unto God) Adam *ubi es?* Adam where art thou? so as neceſſary for ebery sinneſull Adamite (to raiſe him from the sléepe of sinne wherein hée was borne) is this notable *Memento*, this worthy reheerſall of the great and terrible day of dome: But I say unto you, &c. Which words of our Saviour Christ spoken to the Scribes and Phariſées (who would not beléebe that hée wrought theſe miracles, by the powerfull Spirit of God; but slanderously and contumelioufly told him to his face: that hee did caſt out Devils through Beelzebubs name) are as much in effect, as if he had

Gen. 3. 9.

had said on this manner: If account must be rendred [illegible] day of Judgement, of every idle word that men shall speake, then much more of blasphemous words: But I say unto you, that [illegible] idle word that men shall speake, they shall give account thereof at the generall Day of Judgement: *Ergo:* Much more of blasphemous words, as yours are, in saying that I cast out Devills through the name of Beelzebub.

So that these words of our Saviour are nothing else, but a true proposition and sound argument drawn *a minore ad majus*, whereby Christ doth prove the greatnesse of punishment that should befall the blasphemous Pharisees, in regard of the greatnesse of their sinne.

In which portion of Scripture, four things necessarily must be considered.

1 The persons that must give an account: who they be.

2 Of what things these persons must give an account.

3 To

3 To whom this account must be gi[ven]

4 [illegible] account must be gi-ven.

The first Part.

1 The person that must gibe an account [illegible] specified in this Text [illegible] be men: That men shall speake. Men, yea all men must gibe an account, as we may read in the Epistle of Saint Paul to the Corinthians: We must all appear 2 Co[r.] before the Tribunall Seat of Christ, that every man may receive according to his workes. All men none excepted, of every Age, of every Sex, and of every Nation, rich and poore, Princes and common people, noble and ignoble, all that have been from the beginning of the World, and shal be to the end of the same, shall appeare before Christs Judgement Seat, and gibe an account every one Heb. 9 27. for himself to God: For, It is appointed unto al men once to die, and after that commeth Judgement. As it is therefore most sure, that al men must die, so it is as sure that all men must come to Judgement.

This

This is the seventh Article of our Faith, to beleeve, that Christ shall come from Heaven to judge the quick and the dead: by the dead, all those are to be understood, that shall be found dead at the second coming of Christ; by the quick, all those are to be understood, that shall be found living at his second comming. Augustine in his Enchyridion to Laurentius, Chap. 55. saith, that this Article may be expounded two ways: either by the dead (saith he) may be meant those that shal be found corporaly dead: and by the quick, those that shal be found corporally living at Christs comming; or (saith he) by the dead may be meant, those that be dead to sin. According to that in the Gospell of St. Matthew: Let the dead bury their dead: And by the quick, those that be dead to sinne, and living to faith; according to that of the Prophet Habakkuk: The Just shall live by faith. But this exposition is not agreeable to the simplicity of the Creed. Yet notwithstanding, true it is, that both the godly and

Article 7.

Augustine.

Mat. 8. 22.

Hab. 2. 4.

3 To [illegible] this account must be gi[illegible]

4 [illegible]is account must be gi[illegible]ben.

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and the wicked shall come to Judgement: for by the power of Christ, all men shall be raised up. The holy
Mat 24.31 Angells, with the great sound of a Trumpet, shall be sent forth into all the World, and they shall gather together the Elect, from the four quarters of the Earth, from one end of the Heaven to the other: Then shall
Mat.13.40. Christ separate the Elect from the Reprobate, the Wheat from the Tares, the Corne from the Chaffe, the Lambes from the Goates, the Just from the Vnjust.

So that you see, that the godly and the wicked, yea all men whatsoever shall appeare before Christs Judgement Seat, and give an account of themselves, and for themselves to the terrible Judge.

Object. Obj. Some, notwithstanding, may object against this Doctrine delivered, and say as it is in Iohn; That he
Ioh. 3.18. that beleeveth in Christ, shall not be judged, or shal not come in to judgement: and so by consequence, all men shall not be judged.

Answ. Answ. To which I answer, that Judge-

Judgement in that place of John, as in many other places of Sacred Scriptures, is taken for condemnation: in which sense true it is, that he that beleeveth in Christ Jesus, hee that is ingrafted into Christ by a true and lively faith, hee that is flesh of his flesh and bone of his bone; one with Christ and Christ with him, by the spirituall conjunction of the Church with Christ, this party shall not come into Judgment; *scil. condemnationis*; that is, of condemnation; in Judgement hee shall not bee confounded, condemned, or overthrowne: but hee shall come *in judicium absolutionis*; that is, into the Judgement of absolution: In Judgement he shall stand out, having on the white Robe of Christs righteousnesse, and being covered with the Wedding Garment of Regeneration. The truth of which Doctrine, the Preacher affirmeth, saying: God will judge the Just and the Unjust; the Just unto salvation, and the Unjust to damnation. Seeing then that all must bee brought to Judge- Eccl. 3. 17.

Judgement, let no man thinke with himselfe, that it may be possible for him to escape this dreadfull Day: Whether shall he flye from the presence of the Lord? If he ascendeth up to Heaven, God is there; if he go down to Hell, God is there also; if he take the wings of the morning, and flie to the uttermost parts of the Sea, God will find him out there also. For God is every where: He is in Heaven, by his Glory; He is upon the Earth, by his Mercy; He is in Hell by his Justice: God is *ubique & nusquam*; He is every where, by his Power and Wisedome; but no where, in respect of circumscription of place, being a Spirit. In earthly and terrestriall Courts, a man may have his Proctor: but there we must (*volentes nolentes*, whether we wil or no) personally appear and plead for our selves.

Psa. 139. 7, 8, 9.

In terrestriall Courts, Bribes many times blind the eyes of the wise; and for a little greasing the fist of the Magistrate, many times small faults, nay (by your leave) great

great and scandalous Crimes may be winked at: But at this great Court of Heaven, the Judge will not be partial to any; For God hath no respect of persons: Hee will execute just judgement upon all men, as the Psalmographer speaketh: With righteousnes will he judge the World, and the people with equity. Bribes, Friends, Intreaties, Howlings, Cries, Lamentations, nothing will then prevaile, but a pure heart, and a spirit upright; yea, the damned in Hell confesse the same: *Quid profuit nobis superbia? quid divitiarum copia?* What hath Pride profited us? or what hath the pompe of Riches done us good? Alas, these cannot save our soules. Rom. 2. 2. Psal. 58. 6.

Let the Atheist therefore mocke God never so blasphemously, let the Sadducee bragge of no Resurrection, no Angell, no Spirit, never so Schismatically, let the Epicure sing that cursed Epitaph of Sardanapalus never so beastly, *Ede, bibe, lude, charum præsentibus exple Deliciis animum, post mortem nulla voluptas;*

Eat,

Eat, drink, play, be merry, live in all kind of pleasure, for after death there is no pleasure.

Yet notwithstanding, let all these miserable wretches know, that there will come a Day, and that a dismall Day, wherein they shall give an account of every idle word.

Alas! lamentable World, that men should thus murther their dearest Darlings, I mean their Soules which Christ hath holden so deare. That men should with Esau, sell their Birth-right, and the Heritage of Heaven for a Messe of Pottage of worldly pleasure: That men should delight in wallowing (with the Sow) in the mire of sinne, and
2 Pet. 2. 22 (with the Dogge) in swallowing the vomit of iniquity: and so purchase to their Soules and Body everlasting torment, in the Lake unquenchable: whereas they should above all things seeke the Kingdom of God and the righteousnesse thereof: that they might have Heaven Mansions, at the great Day of Account.

Let every Christian therefore bewaile the great wickednesse of this world, and lament the foule iniquity of these dayes, lest it bee said of us, as of the careleſſe and graceleſſe Christian: *Cadit Asina, & est qui sublevet; periit anima, & non est qui recogitat*: If an Asse falleth under his burden, there bee some that will diligently helpe it up againe: but if a Soule perish, no man regardeth it.

Men are like the Horse, Asse and Mule, that have no understanding, the more is the good Mans griefe: David his eies gushed out into rivers of water, because men kept not Gods Law. Psal. 119. 137.

The Prophet Jeremy cryeth out on this manner: Ah, my belly, my belly, I am pained even at the heart, I cannot be quiet, because my people is a foolish people, they are wise to do evill; but to do well, they have no knowledge. Jer 4. 19. 22.

That godly Matron Monica St. Augustines Mother, wept daily, and prayed for her sonnes conversi- *Monica.*

on;

on; for he was before his conversion a Manichée.

So likewise it is the duty of every Christian to desire the conversion of their Brethren, and to bewaile their wretched estates.

Sinne never more, than in these our dayes of the Gospell abounds: the greatest part of the world are Satanists, Devills in conversation, worshippers of that ugly beast, That
Apo 13.14. hath seven heads and tenne horns, whose badge, is blasphemy: of the
Eph. 2. 2. damned Serpent, the Prince of the Aire, the grand enemy of Mankind,
1 Pet. 5. 8. that goeth up and down like a roaring Lion, seeking whom he may devoure. Yea, Saint John saith, that
1 Joh. 2. 16. Whatsoever is in the world, is either the concupiscence of the flesh, or the concupiscence of the eie, or the pride of life, *Hæc tria, pro trino numine mundus habet:* This is the Trinity which the world doth worship: Instead of God the Father, God the Son, and God the Holy Ghost; the world doth worship the Devill, the World and the Flesh: the concu-

ſcence of the Fleſh, that is Carnal Luxury; the concupiſcence of the eie, that is Worldly Covetouſneſſe; and the Pride of Life, that is Hellish and Deuilish ambition.

The way to Hell is a broad and a wide Way, and whole multitudes walke in the ſame, but few there bee that can find out the narrow Way of amendment of life. The Heathen man could ſay this: *Plurima peſſima*, The moſt are the worſt; *Pretioſa non ſunt numeroſa*, Good men are odde men. Waſpes and Hornets ſwarm, but few painfull Bées are to be found, that treaſure up the Honey of good workes in the Hiue of their hearts, and come laden home with the ſame; As Virgill writeth of the Bées: *At ſeſſe multa referunt ſe nocte minores, crura thymo plena.* *Ariſtotle.*

No marvel therefore, if David cryed out to the Lord for helpe in his dayes, saying: Helpe Lord, helpe, for good and godly men decay. The World therefore may be compared to the Earth. Pſa. 12. 1.

Aske

Compar. Aske the Earth and it will t
thée, that it doth affoord much matt
for base Pots, but very little stuf
for Gold: Aske the Gardiner, a
hée will tell thée, that he hath mo
Nettles than Roses, more Weed
than Flowers, more Brambl
than Vines: Yea aske thine own
Conscience, and it will tell thé
that there is *Magna plenitudo homin*
sed magna solitudo bonorum : id e
There is a great plenty of men, b
there is a great scarcitie of goo
men. A good man is a Phen
Iuven: hée is *Rara avis in terris, nigroque*
millima Cygno; A rare Bird, a blac
Swanne. Wée habe many cob
tous Churles, that will (with t
Foole in the Gospell) commen
their Soules to Plutus, that wa
called of the Heathen, *Deus Diviti*
rum, The God of Riches; but mo
fitly he is *Dæmon divitiarum*, Th
Devill of Riches: and thinke then
selbes safe, when they habe spoke
peace to their Soules on this manne
Luk. 1219. soul take thyrest, for thou hast goo
laid up for many days; making the

Note.

Che

Chest their Heaven, and their Pictures their God. Wee have many Achabs, Tirannicall Extortioners, Devourers of their brethren, eating them up like Bread. Many Adulterers; as appeareth by the great number of Bastards in this Realme. Many rebellious Traytors, and Antichristian Conspiratours; as did appeare by the Gun-powder Treason. Many conceited Herods, many proud Nebuchadnezzars, and many vaineglorious Jesabels: Many Swearers, Forswearers, Drunkards, Mock-Gods: Many we have (in a word) damned Hell-hounds, cursed Caytifes, and most miserable Miscreants.

How little doe these lamentable wretches thinke of the Day of Account: How little doe they imagine of that wofull Sentence, Goe from me ye cursed, &c. The Lord grant to all men (one with another) his grace, that they may have this Scripture alway sounding in their eares; Of every idle word that men shall speake, they shall give

an

an account thereof at the Day of Judgement.

The consideration of this last Day made Jerome afraid to offend. Whether I eat, or drinke, (saith he) or whatsoever I doe else, methinks I hear this saying sounding in mine eares; Arise ye dead, and come to Judgement. The which, when I consider, it makes mee quake and shake, and not dare to commit sin, which otherwise I should have committed.

O that men would remember their end! then they should never offend: O that men would always set before their eyes the *quatuor novissima*; the Day of Death, the Day of Judgement, the Joyes of Heaven, and the Torments of Hell! then would not men live so loosely, but they would with all diligence worke out their Salvation with fear and trembling: The which care of godlinesse, the Lord grant to all men.

Thus much shall suffice for this first part of this Scripture: namely,

for the parties that shall give an account, who they be: namely, all men whatsoever. But I say unto you, that of every idle word that men shall speak, they &c.

2 Of what things we must give an account.

There must an account be made of many, yea of things innumerable but especially of these four: The second Part.

1 Of the thoughts of our hearts, according to that of Solomon: There shall inquisition bee made for the thoughts of the ungodly, there shall not a wicked thought passe in judgement. Wisd. 1.7

If Adam had committed but one disobedient thought in heart against Almighty God, with full consent of will to have performed the same, and though hee had not actually broken Gods Commandement; it was necessary that the second Adam (who is the Master of our Holines, the Ransome of our Offences, and the Restorer of Life) should come and suffer the Tortures of Hell (as hee did) or else wee, with

Adam, had gone the high-way
eternall misery.

No marbell therefore, if our S
biour Christ accounted him an
dulterer that lusted after a woma
Mat. 5.28. saying: Whosoever looketh o
woman to lust after her, hath co
mitted Adultery already in his he
It is the malicious nature of
Devill (as saith Bernard) to int
Bernard. men to mischiefe. *Dæmonum est m*
suggerere, nostrum est non consentir
It is the property of the Devil to
tice and to suggest men to evill,
it is our parts not to consent to
inticements, but to resist them m
1 Pet. 5.9. fully, according to that of Pet
Whom resist yee stedfast in faith
The Devill outwardly by
World, and inwardly by the c
ruption of Nature, doth daily all
us to sinne. Now if wee consent
those his wicked motions (wh
wee performe them outwardly
act or no) before God wee h
committed the sinne: according
1 Ioh. 3.15. that of John; Hee that hateth
brother, is a man-slayer: becaus

will, in wish, and in desire, hee hath already slain him, although he doth not bring it into outward act, either for feare of the Law of man, in that case, or for want of just and fit opportunity for the effecting thereof. Yea, the sinne of thought, the sinne conceived in the heart of man, is not onely a sinne, but it is the root and beginning of all sinnes whatsoever: For it is not that which goeth into man, that defileth him, but that which commeth out of him; that is, that which proceedeth from the heart of man. *Mat.* 15.11

The Devill first suggesteth: after suggestion, commeth cogitation; after cogitation followeth affection: after affection, followeth delectation; after delectation, followeth consent; (now is the sinne of thought fully committed) after consent followeth operation; after operation, followeth custome; after custome, followeth desperation; after desperation, followeth defending of sins committed; after defending of sins committed, followeth haunting, boa- The Ladder of sin.

sting, and glozying in sinne; whi
is next to damnation it selfe: Th
the Heart is the fountaine, fro
whence spzingeth all sinne whatt
ever.

Yet, have wee not many wich
ones in this World, that thinke t
sinne of heart to be no sinne at al
oz else but a small sinne, that sh
never bee brought in question at t
Day of Account? But let all th
know, that, as of every idle wozd,
of every wicked and sinfull thoug
conceived and nourished within t
heart of man, hath ful consent to t
perfozmance of the same, (foz tha
is no sinne that can bee committ
without consent had) men, yea
men must gibe an account.

I gibe all men therefoze (to t
good of their soules) this good co
Prov. 4. 23. fell of Solomon; Keepe thine he
with al diligence, for ther-out co
meth life: If thou keepest it not di
gently & warily, there-out wil p
ceed death; I meane sinne, wh
Rom. 6. 23. wages is death. The heart is a M
alwaies grinding either good C

or bad, either good thoughts or bad, therefore keepe it diligently for thy soules sake: let it meditate in the Law of God day and night, abandon all wicked motions, that at the Day of Iudgement thou mayest bee pure Bread and fine Manchet for the Bread of Life, CHRIST IESVS his Table in Heaben. The LORD grant this to mee the Writer, thee the Reader, and to every Hearer of it.

2. Wee must giue an account of our words.

Of every idle word that men shal speak, &c. Word.

Diuers of the learned Writers haue diuersly commented of this idle word, what it should be: one, affirming one thing; another, another thing. Therefore I will (in a word) set downe the opinions of some of them, not incongruent, neither disagreeable to the holy Scripture.

Gregory saith, that *Verbum otiosum est, quod justa necessitate, & pia utilitate caret*; That is (saith hee) Gregory.

an idle word, which is spoken, e
ther without just necessity, or god
profit.

Jerome saith, that *Verbum otiosu*
est, quod sine utilitate loquentis vel a
dientis profertur: That is (saith he
an idle word, which is spoken eithe
without edification of the Hearer
Speaker.

Basil. Basil, *Omne verbum quod n*
conducit ad propositam utilitatem
vanum est & otiosum: that is, Eve
word, which belongeth not to
intended profit, is a vaine and an id
word.

Calvin. Master John Calvin saith, th
Sermo otiosus pro inutili sumitur,
nihil ædificationis vel fructus affer
id est. An idle word is taken fo
word unprofitable, for a word th
bringeth with it no fruitfull edifi
tion. So that from these descrip
ons of holy men, I doe describe
idle word on this manner: *Verb*
otiosum est, quod ad bonam rem
pertinet; quod non facit ad glori
Dei viventis; quod inutile est &
frugiferum; quod nec loquentem
audient

audientem. ædificat: *id est*, An idle word is that which doth not appertaine to a proposed profit; which tendeth not to the glory of the ever-living God; which is unprofitable and unfruitfull; which edifieth neither the Hearer, nor the Speaker.

If then (good Brethren in Christ Jesus) so great account must be given of every idle, vaine, and fruitlesse word; what account (thinke yée) shall be given for Swearing, Cursing, Banning, and Blasphemings? What account shall the Swearer give, that hath not one word in his mouth, but it is guarded with an execrable Oath? How common (alas) this sin of Swearing is, who knoweth not: for the small Infants and tender Children in our Streetes, have cursed Oathes *ad ungnem*, at their fingers end; yea, at their tongues end too. What account shall the Cursing and Banning tongue give, that Cruelly, Disdainfully, and Dispightfully speaketh against his Neighbour? What account shall the Blasphemous per-

Psa. 31 18

son give, that speaketh contemp
ously of God, and saith, that Ch
did cast out Devills through t
name of Beelzebub? If the Iust sh
scarce be saved, wher shal the sinn
1 Pet. 4. 18. appeare? If account must be m
of every idle word? Lord, wh
account shall they make, that r
and vomit out Blasphemies agai
thy terrible Iudge of Heaven a
Earth?

As men thinke, and fondly im
gine, that the sinne of thought (u
lesse it proceed into outward act)
but a small sinne: so likewise
they imagin of idle words, that th
are but smal sins, and a smal accou
for them shall be given.

But let all the world know, th
no sin can be said to be small, in
spect of its own nature; for the l
sinne that can bee committed in
World, is so weighty, as with
repentance had, it will sinke the
ner downe to the bottomelesse
of Hell. Yet notwithstanding,
idle word, in respect of other sinn
may be said to be a small sinne:

as small as it is, it is able to damne the soule for ever.

Well therefore saith Petrus Damianus, *sermone secundo de vitio linguæ*; *Audiat lingua vaniloqua, audiat otiosa lingua, audiat & paueſcat; intelligat & per horreſcat ſententiam horribilem, extremique Iudicii terrorem, &c.* that is, Hear O vain babbling tongue, heare O idle tongue, heare and tremble, understand and quake at the hearing of the terrible Day of Judgement: Hee that hath hands to slay, hath hee not eares to heare? He saith, That of every idle word that men shal speak, they shal give an account thereof at the day of Judgement. Petrus.

Although an idle word be a small sinne, in respect of greater sinnes; yet nebertheleſſe, an innumerable company of idle words, congested, accumulated, and heaped up together, they will make a mighty sinne *Quid penna levius? quid mellio brevius?* What is lighter than a Feather? and what is shorter than the Seed-Mill? Yet notwithstanding, an

innumerable company of Feathe
trussed up together, will breake
Exod. 8. 24 Posters backe. Small were
Gnats that troubled Pharaoh;
they being innumerable, obercam
proud Pharaoh and all the power
Egypt. An houre is but a sh
time: but, *Dum hora horæ contin
successione congeritur*; While o
houre, by continual succession, is a
ded to another, the whole course
our lives is finished. *Quid saxo d
rius, quid aqua liquidius?* What
harder than a Stone? and what is so
Poet. ter than the Water? Yet a wise
man saith; *Gutta cavat lapide
consumitur annulus usu*: that is, W
ter by continuall drops doth eate
the Stone, and a Ring by continu
use is worn in peeces. So an ill
word, although it bee but a sm
sinne, yet many a little makes
mickle, many of them heaped
together, make an intollerab
lumpe.

It hath beene, is, and ever w
be, the fond nature of man, to im
gine sinne a great deale lesser th
ind

indeed it is. A man would thinke, that Adam (through the Devills suggestion, and through the abuse of his owne free-will) eating of the forbidden Fruit, had committed but a small trespasse; yet he was guilty of ebetlasting torment for the same. A man would thinke that that poore man had committed but a small sinne, in gathering Chips (of meer necessity) on a Sabbath day; yet hee was by the Law stoned for his labour. A man would thinke that Peter had given his Master good counsaile, (when as Christ told him that hee must goe to Jerusalem, and there suffer many things) saying, Master, favour thy selfe and go not: yet he was called Sathan for his labour. A man would thinke, that Ananias and Saphira had committed but a small sinne, when as they did detaine part of the Apostles money, for feare of after-claps, and protested the contrary with a lye: yet they dyed both suddenly at the feet of Peter. So a man would thinke, that an idle word were but a small

Gen. 3. 6.

Num. 15. 36.

Mat. 26. 22, 23.

Acts 5. 5.

sinne; yet Christ saith here, the great account must be made for the same: for, By thy words thou shalt be judged, and by thy words thou shalt be condemned. Seeing this is true, it behoobeth every man to set a watch before the dooze of his lips, and to keep his tongue from idle and ebill woords, that hee may obtain that blessednesse: Blessed is he that hath not fallen by the woord of his mouth.

Mat. 12. 2. 5.

Eccl. 14. 1.

Workes.

3. Wee must give an account of our woorkes, as appeareth to the Corinthians, Wee must all appeare before the Iudgement Seat of Christ and there receive according to our workes. Againe, the Preacher saith, That God will bring to Iudgement every work, with every secret thing whether it be good or evill. He that hath lived in sinne, shall receive the reward of sinne, which is death and damnation; and he that hath lived in faith and amendment of life, shall receive a Crown of glory, which the Lord will give him at that day. It is the duty therefore of every Christian

2 Cor. 5. 10.

Eccl. 12. 14

an to labour and to endeabour, with all diligent carefulneſſe to libe wel, that at the day of Judgement hee may ſpéd well. *Exprattein*, Bene vivere, that is, live well, ſhould be the delightſome Poſie, and ſwéet perfumed Noſegay of every Chriſtian: thus libe well, that thou maiſt dye well, and after death eternally ſpéd well, obtaining that bleſſednеſſe, Bleſſed are they that dye in the Lord.

4. We muſt gibe an account of our temporall goods, how we habe gotten them, whether juſtly, or unjuſtly: how we habe ſpent them, whether we habe cloathed the naked with them, or whether we habe made naked the cloathed for them; how wee habe diſpoſed them, leſt there be any debate for them after we be gone: therefore Eſay telling Ezekiah, that he ſhould not libe but dye, ſaith: *Diſpone domum tuam, &c.* Set thine houſe in order, for thou muſt not live, but dye. How then ſhall theſe griping Vultures make an account, that habe by oppreſſion undone 4. Goods. Eſa. 38.

undone their brethren? The world is growne so hard-hearted that men will rather suffer their brethren to starbe in the streets, than to succour or relieve them: The Dogs shall
Luk. 16. 21 have the remnant of the Rich mans Table, before poore Lazarus shall have one crum that falleth from the same. How shall these flinty hearts look for one dram of mercy at the day of Judgement? Let them looke with what measure they have measured to others, it shall be measured to them againe: let them know that if they will stop their eares at the cry of the poore, they shall cry themselves and shall not be heard: if they will be partakers with the Saints of the joyes of heaven, their brethren must be partakers with them of their wealth on earth: For this is to treasure up treasures in heaven, to lay out their treasures on earth. Let men therefore so use their temporall goods and worldly riches, as they may at the day of account receive a Crowne of immortall Glory.

5 That

5 We must give an account of the time wherein we live, and of our severall vocations, how we have employed our selves in the same. 5. Time.

Saith Bernard: *Omne tempus tibi impensum requiretur à te qualiter fuerit expensum: id est*, All the time that God hath given thee, shall be required at thy hands, how thou hast spent it: Whether in the service of God, or in the service of Satan. Bernard.

The Prince must give an account how he hath governed his kingdome: whether he hath (as it becommeth GODS Vice-gerent) mildly, lovingly, and carefully, trained his subjects up in the worship of God: or as bloody Nero, and hard-hearted Tyrant, cruelly oppressed them. The Ministers of the Word of God (who have taken upon them *curam animarum*, The charge of Soules) must give an account, how they have behaved themselves in their Ministery: whether they have preached Christ for Christ, that is, for the conversion of sinners

sinners to Christ, or (as hirelings) for lucre and gaine of worldly trash whether they have fed their Flocke carefully, or fed upon their Flocke covetously. The Magistrate must give an account, how he hath behaved himselfe in his Magistracy whether he hath sought the maintenance of vertue, and confusion of vice, or hath (his eyes being blinded with silver scales) maintained iniquity, and oppressed the innocent. The House-holder how he hath governed his family: whether in reading of holy Scripture, and Prayer, to the praise and glory of God; or in reading of foolish fables, in gaming, dicing, playing, swearing, and such like. Yea every man must give an account of the time spent in his severall calling, from the highest to the lowest: Let every Christian therefore beware of mispending his time, living in security loosely, and of losing his time securely and carelessly: for there will come a day, when for every houre of thy life thou shalt give an account

how

how thou hast spent it: according as Solomon telleth the careleſſe liber: Rejoyce O young man in thy youth, cheere thy heart in the dayes of thy youth, and walke in the wayes of thine heart, and in the ſight of thine eyes: but know, that for all theſe things God will bring thee to judgement. Time loſt can neber be recobered, the houre paſt cannot be recalled. Time is painted like an old man, having no locke of haire on the hinder part, to ſignifie, that men ſhould lay hold of time comming, and make much of it when they have it: for being once gone, it can neber be recobered. Auguſtine confeſſeth that he ſpent his time idlely when he ſtood gazing and looking on a Spider, how ſhe catcht a Fye in her net. But alas, men in theſe dayes doe not onely ſpend their time in idleneſſe (which is a ſhameſull fault amongſt Chriſtians) but alſo in all manner of evill: They put off from them the evill day; namely, the day of death and judgement, and boldly

Eccl. 11. 9.

Auguſtine.

Amos 6. 3.

boldly approach to the seat of i
quity : A matter much to be
mented.

Let ebery Chzistian thereft
habe a care of the expence of tim
left (had I wist) come too too lat
Foz the damned in Hell, if th
had this fabour of God to libe
the Earth againe, and to habe
bzoken lose (which they sh
ber habe granted) they would
Example. so strictly, as they might be Ch
nicled foz admirable spectacles
the whole Wozld. It is the du
therefoze of ebery man to imita
that person, that bigilant per
that carried alwayes about wi
him in his pocket a little Cloc
and when he heard it sound, h
would instantly examine himsel
how he had spent that houre. Thu
should Chzistians examine tha
selbes, that they may neber be ex
mined of the Lozd; judge them
selbes, that they may neber be ju
ged of the Lozd, and account wi
themselbes, that they may neber
bzought to an account of the Lozd.

Thu

Thus much for the second part of the Text; namely, of what things we must give an account.

But I say unto you, of every idle word, &c. Before I speake of the third part of this Text; namely, of the Judge, to whom wee must give an account: I thinke it very necessary to speake of a few things, which being well considered, wee may be able to abstaine from idle words, and shall have the lesse account to make at that day. Three things therefore there are, which being performed, we shall abstaine from idle words.

1 A man must consider what he speaketh.

2 To whom he speaketh.

3 When he speaketh.

1 What he speaketh: Peter telleth us what we ought to speake, in his first Epistle: If any man speake, let him speake as the words of God. Againe, Paul to the Ephesians saith; Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying,

Quid.

1 Pet. 4. 1.

Eph. 4 29.

fying, that it may minister grace
the hearers. So that we ought
speake above all things of God
his Word, of good and honest
ters, if we will shew our selves
be true Christians, and absti
from idle words. We should
Psal. 34. 1. with David; I will alwayes
thanks to the Lord, his praise
be in my mouth continually.
should resolve with Job, and
My lips shall surely speake no
Job 27. 4. kednesse, and my tongue shall
forth no deceit: Then shall we
our tongues to that purpose,
which they were created.

The tongue in Hebrew is cal
Kebod, id est, *Gloria*, Glory: beca
it is an instrument to sing
the glory of God upon Earth.
we use our tongues to this purp
then we may truly say with
Poet, *Lingua quid melius?* Wh
Poet. is better than the tongue? But if
be abused, to the dishonour of
mighty God; if it be an untam
member, uttering out idle and e
words; then may we conclude

the Poet, and say, *Lingua quid pejus edem?* What is worse than the tongue?

Let every Christian therefore shew himselfe (as he professeth) a Christian in his speech: For out of the abundance of the heart the mouth speaketh. Even as the heart standeth affected, so is the speech of every man: For, *Lingua est mentis interpres*, The tongue is the interpreter of the minde. The chaste man speaketh chastely, and honestly; the wanton speaketh lewdly, and luxuriously; the envious person speaketh bitingly, and bitterly. Even as by his speech a man may be knowne what Country-man he is; so a man by his speech may be knowne to what Kingdome he belongeth. Mat.12.34

There are three Kingdomes, and men by their talke may be knowne to which of these they belong. There is, first, *Provincia Cœlestis*, The Kingdome of Heaven: and the speech of this Countrey is, praysing of God, talking of his Three Kingdomes.

Word,

Word, giving of thankes fo
great benefits we have recei
and speaking of divine and
benly matters. He therefore
speaketh on this manner (*Idque*
hypocriticè, that is, not hypoc
cally; for, *Simulata sanctitas, du*
iniquitas. Counterfeit holinesse,
double ungodlinesse) surely
pertaineth to the Kingdome
Heaben.

Secondly, there is *Provi*
Terrestris, The Kingdome of Ea
and the speech of this Countrey,
talking of terrene and earthly m
ters, muzling with the Mole in
Cranies, *Terrarumque poris*, an
the pores of the Earth: quite
trary to the nature of man:

Ovid. *Os homini sublime dedit* (
the Poet) *cælumque tueri ju*
God gave man a lofty face,
bad him looke aloft, and hold
his head towards Heaven. Ac
ding to that of John: *Qui de*
Joh. 3. 31. *est, de terra loquitur*; He tha
of the Earth, speaketh of the E
1 Joh 4. 5. And againe, They are of

Wo

World, therefore speake they of the World.

Thirdly, there is *Provincia infernalis*, The Kingdome of Hell: and the language of this Countrey, is Swearing, Foolwearing, Curfing, Banning, and Blaſpheming. If therefore thou ſæſt ſuch a one, it is to be feared that he belongeth to the Prouince of Hell. Thou therefore that wouldeſt belong to Gods thrice-bleſſed Kingdome; thou that wouldeſt abſtaine from idle words, and ſo haue the leſſe account to make, thou muſt beware what thou ſpeakeſt, thou muſt talke of God and of his Word, of holy and heauenly matters.

2. He that would abſtaine from idle words, muſt conſider to whom he ſpeaketh: If he ſpeaketh to a fole he muſt uſe few words, for he ſpendeth his breath in vaine: If he ſpeaketh to a froward and contentious perſon, he muſt uſe milde and gentle words, or elſe he taketh the bellowes to quench the fire: If he ſpeaketh to a wiſe man, he muſt uſe no;

Cxi.

no vaine Tautologies, or needl
repetitions: For, *Frustra fi*
plura, quod fieri potest per pauci
It is in vaine to use many wo
when we may as well be conce
in few. If these things be not
sidered, we may (yea, speaking
divine and holy matters) offend
idle words.

Quando. 3. If we would abstaine fr
idle words, we must also cons
when to speake: Saith Solom
Eccl. 3.7. There is a time to speake, an
time to hold ones peace. Saith a
There is a time when someth
may be spoken, and there is a ti
when nothing may be spoken;
there is no time when all thi
may be spoken.

These three things well con
red of us, we shall abstaine fr
idle words, and have the lesse
count to make at the day of Ju
ment.

Againe, every Christian, as
ought to imitate Christ in
things, so he ought to imitate
in his words. Gregory saith,

Om

Omnis Christi actio nostra debet esse instructio: id est, Every action of Christ ought to be to us an example of imitation. Gregor.

Christ had three things in his words, worthy of consideration; which wee must likewise labour to have, if we will abstaine from idle words.

1 Hee had *Veritatem in verbis*, Truth in his words. Yea, he repeateth of himselfe in Iohn, that hee is *Via, Veritas, & Vita*; The Way, the Truth, and the Life. He therefore that speaketh truth to his neighbour, sheweth himselfe to be the Child of CHRIST JESVS, the Fountaine and Origo of all Truth: but hee that speaketh Leasings, and uttereth forth Lyes, sheweth himselfe to be the Childe of the Devill, the Authour and Originall of all Lyes. 1 Ioh. 14. 6.

2 Christ had *Utilitatem in verbis*, Profit in his words. As hee spake truly, so hee spake profitably: Hee never spake one idle or unprofitable word through the whole course

of his life, which was above peeres.

3 3 Christ had *Moderamen in verb* A meane in his words, Hee ne was in words excessive; and wh just and necessary occasion was fered, he was never deficient: Lady Meane (I mean Golden M tue) drew forth his well-contri words out of the rich Conduit of ober flowing heart, Hee fulfi that saying of Jesus, the son of S rach: The words of the wise Eccl 21.25 weighed in a Ballance.

In these three things should ev one imitate CHRIST JESV and then we should abstaine (as did) from idle, vaine, fribolous, unprofitable words; for which great account must be given. which imitation of Christ, the for Christ his sake grant to all that they being like unto him, be received to reigne with him his holy Angells in the three ha Heabens at that day, Amen.

Text. *But I say unto you, that of e* idle word that men shall, &c,

3

3 To whom this account must be given. Although in this Scripture that Judge is not expressely mentioned; yet notwithstanding, *Quod subintelligitur non deest*, That which is understood, is not wanting; and therefore not to be omitted. The third part.

This Judge therefore, before whose Tribunall Seat all mankind must appeare, it is CHRIST: for he was anovnted of his Father into the triple Office; to be a Priest, after the Order of Melchisedech; to be a Prophet, after the Order of David; to be a King after the Order of Solomon. Therefore CHRIST, as he is King ober all in Heaben and Earth, is this Judge, before whom wee must all appeare. The truth of this, is ebident in the Epistle of Saint Paul to the Corinthians: We must all appear before the Tribunall seat of Christ, &c. 2 Cor. 5. 10

We reade also in John: That the Father judgeth no man, but hee hath committed all judgement to his Sonne. Ioh. 5. 22.

And in Matthew it is written; That all power in given to Christ in Heaven Mat. 28. 18

and in Earth. This was prophesied
Ps.2.7,8,9 of him in the Psalme: Thou art my
Son, this day have I begotten thee.
Aske of me, and I will give thee the
Heathen for thine inheritance, &c.
ends of the earth for thy possession.
Thou shalt crush them with a Sce-
ter of Iron, and break them in pie-
like a Potters Vessell And again
Psal. 10.1. another place: *Sit thou at my ri-*
hand until I make thine enemies
footstoole. Yea, it is an Article
our Faith, to believe that JESUS
CHRIST shall come again
to judge both the quicke and
dead.

Judge. Christ is therefore the Judge,
yea, he is *vere Iudex*, a right Iudge:
for this word *Iudex*, that is Iudge,
is as much as *Ius dicens*: *id est*, he
that speaketh Iustice: and *Iudicare*,
that is, to Iudge is as much as
dico, to speake Iustice: and *Iudicium*,
that is, Iudgement, is as much as
Iuris dicium, if I may so tearm it:
is, a Just and right speech.

So Christ, being an upright
Judge, maintaineth Justice
Iud

Iudgement: Hée is a Iudge that will use no partiality, but will reward every man according to his workes: Hee is a Iudge that hath no respect of persons. Rom. 2. 22.

Men in this World may fitly be compared to Actours of a Comedy upon a Stage: Wherein one acteth the Part of a Prince; another of a Duke; another of an Earle; another, of a Noble man; another, of a Gentleman; another of a Magistrate; another, of a Merchant; another, of a Countryman; another of a Servant: one acteth one part; one, another: and so long as they are upon the Stage, so long there is respect (according to their Parts) one of another amongst them. But when the Comedie is ended, and the Stage pulled down, then there is no such respect amongst them: Yea, many times he that played the baseſt part, is the best man.

So likewise, so long as men act sundry Parts upon the Stage of this Earth; that is, so long as men

doe like in seberall Vocations, long there is respect amongst me and that worthily: But when the Comedy shall be ended, that i the Day of Doome shall come u all men; when as the Stage s be pulled downe, that is, the Ea shall be changed (for the Earth neber be brought ad non eos, to thing, but only the corruptibe litter shall bee consumed) then there bee no respect of persons mongst men: yea, it may be, t the poore man shall be greater be God than the rich man. Yea, beesides all this, upon the Earth hath no respect of persons (alth there be respect amongst men) eberp man shall receibe accord to his workes, the Prince as as the Subject, the Rich as wel the Poore.

If a Judge then should come i a City, and should judge the gr test part of the City to death, ring no man, *nec precio, nec pr* neither by bribes, nor intreat would not eberp man in that C

bee in great perplexity and feare? So, feare this Iudge, who shal come with thousands of Angells, in great Pompe, Majesty, and Glory, into the City of this World, and iudge the greatest part of mankind to death and damnation, sparing no man; neither *precio*, nor *prece*, neither by bribes, nor yet by intreaties: A Iudge, that will use no partialitie; a iudge, that is able to destroy both body and soule in Hell fire for evermore. Feare this Iudge, this terrible Iudge, this iust Iudge, this strict Iudge, that will not suffer one idle word to escape in Iudgement. Thou that hast offended this Iudge by thy manifold transgressions; thou that hast deserved for them everlasting torments in the Pit of Hell, feare him, quake and tremble before him, at the hearing of this saying: But I say unto you, that of every idle word that men shal speak, they shal give an account thereof at the Day of Iudgement. Iam. 4. 12.

If Paul, a chosen Vessell, and a faithfull servant of Iesus Christ, was

afraid of this Judgement: If
just and upright man Job cryed
Job 31.14 and said; *Quid agam, quo me
vertam cum venerit Dominus ad
dicandum?* What shall I doe, O
whether shall I turne me, when
Lord commeth to Judgement?
blessed Hilary (who from the four
teenth yeere of his age served
Lord in singlenesse of heart, and
sincerity of life, to his lives en
was afraid of this Day, as it appe
reth by his speech upon his dea
bed: *Egredere anima, egredere: qu
Hilar. in. times? quid dubitas?* that is, Go
forth, O Soule, goe forth: Wh
thou afraid? Why doubtest thou
Thou hast served Christ these seve
ry yeers, and art thou now afraid
depart?

If these holy men were afraid
this terrible Day, how ought est tho
(O sinner) that art defiled wi
sinne from top to toe? That hast n
served thy God (as thou ought est
one day in seventy yeares; ho
ought est thou to quake and trem
1 Pet. 4.18 ble? If the Just shall scarce be s
be

bed, where shalt thou (poore wretch) appeare?

If the people of Israel trembled at the presence of God on Mount Sinai, when the Lord gave unto them his Law, and (as a Schoole-Master) read a Lecture to all the World; how terrible will his presence be, when he shall come to exact this Lecture at thy hands, how thou hast conned the same? Exo. 16. 18

If John and Daniel at the sight of a milde Angell, fell upon the Earth as dead; how shalt thou (poore sinner) endure the presence of this terrible Judge? Apoc. 1. 17. Dan. 8. 17.

If Haman could not abide the angry countenance of King Ahashuerosh; how shalt thou (O wicked man) abide the angry countenance of this frowning Judge? Hest. 7 6.

If Adam, for the commission of one sinne, ranne from God in great feare, and hid himselfe behinde the Bush; whether shalt thou (O sinfull Adamite) that hast committed as many sinnes as Starres in Skie, as haires on head, and Sands by Sea; Gen. 3 8.

Immo horum numerus numero non c
ditur ullo;
Yea, the number of them is no
be numbered,
whether (I say) shalt thou deſc
run? And where shalt thou wi
hide thy selfe, from this ter
Augustine. Iudge? O (saith Augustine) M
lent impij esse inferno, quam videre
ciem irati Iudicis: The wicked
rather be tormented in Hel, then
the face of this fearfull Iudge.

Then shalt thou cry to the Mo
taines; *Cadite super me*, Fall up
me: and to the Hills; *Abscon*
me a facie sedentis super thronum,
ab ira Agni: *id est*, Hide me fro
Apoc. 6.16 the face of him that sitteth upon t
Throne, and from the wrath of t
Lambe.

Then shall the Booke be opene
videlicet the evidence of thy wor
in this life, recorded truely in
testimony of thine own conscien
and in the true and infallible m
mory of Gods eternall wisdom
Then shall thy sins be set in ord
before thine eies. Heaven and Ea

shall witnesse against thée; yea, thine own Conscience shal condemn thée and *Conscientia est mille testes*, Thy Conscience is a thousand witnesses, to condemn thee. Psa. 50. 11. Psa. 50. 4. Rom. 2. 15.

The Debill shall plead hard (most pittifull wretch) for thy soule and body, accusing thée on this manner: *O Judex justissime*, O most just Iudge! Thou hast, in the abundance of thy lobe, suffered many torments of Hell upon the Crosse of Golgotha, for the redemption of this wretch: Thou hast offered him (times innumerable) redemption, justification, and endelesse happinesse; yet nebertheleese, hee hath dispised thée, and hated thy instruction; and hath chosen rather to folow me, than thée, rather to walke in iniquity, after my example, than in holinesse of life; after thine; hée hath chosen to bée my servant, rather then thine: Therefore what remaineth, but that thou shouldest refuse him, that refused thée; and that I should receibe him to eberlasting torments, that hath hitherto serbed me?

Then

When thou (poore soule) shalt heare this pitifull Plea, and confesse the same to be too true: what shall become of thée, or whether shalt thou turne thée for comfort? Alas alacke, thou shalt have no hope of salvation: For above thée thou shalt see the Judge angry with thée for thy sinnes, and the blessed Angels rejoycing and laughing at thy destruction: beneath thée, thou shalt see Hell open, and the fiery Furnace ready to receive thée to torment: on thy right hand, shall be thy sins accusing thée; on thy left hand, the Devills ready to execute God's Judgements upon thée: Within thée, shall lye thy Conscience gnawing: Without thée the damned Crue bewailing; on every side fire burning: and then shalt thou receive
Matt. 25. 41 this lamentable Sentence: Goe from me, ye cursed, into everlasting fire, which is prepared for the Devill and his Angels. Every one of these words are able to cut thy heart asunder,

Goe from me. Hitherto I have

béene a Father to thée, I have bestowed many comfortable benefits upon thée, I have had great care of thée: but now goe from me, into torments inexpressable; where thou shalt cry unto me, but I will not heare thée: in torment shalt thou bee comfortlesse, in Hell thy torment shall be endlesse: I will put a Gulfe betweéne thée and me, to make thy torments remedilesse: Thou shalt be dying alwayes, yet never dead: thou shalt séeke death, but never find it: thou shalt be burning alwayes, yet never burnt to death. Thy Meat shall be griping Hunger, and Famine intolerable; thy Drinke, shall be Lakes of Fire and Brimstone; thy Musicke, shall be howling and roaring of crying Devills, and wéeping, wayling, and gnashing of téeth. Apoc. 9. 6. Luk. 6. 24. Psal. 11. 6. Mat. 13. 42.

Ye cursed. Thou hast béene called hitherto by renowned and glorious Titles; as Prince, Duke, Noble, Reverend, Master, &c. But now thou shalt have another Title; thou shalt be called, Cursed: Cursed Ye cursed

shalt

shalt thou be of God; whose Cu
is *Pœnarum inflictio, id est,* Puni
ment: Cursed shalt thou bee of
the blessed Angells in Heav
whose Curse is, *Conscientia cru
men, id est,* vexation of thy Cons
ence: Cursed shalt thou be of all
Devills in Hell; whose Curse
Pœnarum executio, id est, the ex
cution of thy punishment presc
bed: according to that of the Po
*Minos examen, Radamanthus dat
ciamen: tertius heu frater tertia jura
ret: id est,* One Devill rippeth up
examination; another Devill to
menteth thee; the third is not behi
to adde one torment to another u
on thee. Cursed moreover shalt th
be of all the damned Crue; who
Curse is, *Pœnarum aggravatio, id
the augmentation of thy torme
Thus cursed shalt thou bee of
things forevermore.

Into everlasting fire

Into everlasting fire, O miserab
torment! There were some co
fort to the damned soule, if these t
ments should have end: but th
shall never be O miserable wretc

The

Thou shalt be bound hand and foot and cast into everlasting fire. In respect of which fire, all Earthly Elementall fire is but as fire painted on a wall, thy torments shall be endlesse, easelesse, and remediellesse, Mat. 22. 13.

Which is prepared for the Devill and his Angells. Heaven was prepared for thee and not Hell; thou wert borne to glory, and not to torment: but because thou hast chosen to follow the Devill, and not Mee; therefore, Go from me, ye cursed, into everlasting fire, which is prepared for the Devil & thee his wicked Angell where thou shalt lie weeping and wailing and gnashing of thy teeth for evermore. Which is prepared.

The consideration of these things should stirre up every Christian to looke about him, to be carefull and circumspect to all his wayes, that he tread not his Shooe awry at any time, that he offend not this fearefull Judge in any thing; that at this day of Judgement he may find him a gentle and loving Lambe, and not

a Lion of Juda. For as to the wicked this Judge is terrible, so to the godly he is a friendly and a welcome Judge: as to the wicked the Day of Judgement is a day of Desolation, a Day of Clouds and Blackness; so to the godly it is a Day of Redemption: yea the godly shall leap for joy at that Day. As

Zeph. 1. 15 for the comming of that Day, the blessed Spirits in Heaven cry out

Apoc. 6. 9. 10. saying, How long, Lord! And the blessed ones upon Earth desire the comming of this Day also; saying with Paul, *Cupimus dissolvi, & esse*

Phil. 1. 23. *cum Christo*; *id est*, We desire to be dissolved, and to be with Christ: and praying with John, *Veni Domine*

Apoc. 22. *Jesu*; Come Lord JESUS, come quickly. Let every Christian therefore so lead his life, that it may go

Mat. 16. 26 well with him at that Day. What if I have all the World, and lose my soule at that Day, what doth it profit me?

If a man be called to appear before some earthly Judge, he will have an especiall care to array himself

lfe in the beſt manner he may, and
o behave himſelfe accordingly, that
e may be the better accepted of him.
o every Chriſtian againſt the
Day of Judgement, when he muſt
ppeare before the King of Kings,
nd Judge of all the World, muſt
ave an eſpeciall care to put on the
eedding Garment of Chriſts
ighteouſneſſe and Regeneration;
eſt he be ſent packing to Hell with
he wicked, and all thoſe that forget
God.

Mordecay, becauſe he went baſely
in Sackcloth, could not be permit- Heſt. 4. 2.
ted to come into the Kings Palace:
And doſt thou thinke (whatſoever
thou art) that thou ſhalt be admit-
ted into that Glorious Palace of
the King of Heaven, having on the
ſtinking, defiled, and abominable
Garment of Impurity, and the
Menſtruous Cloath of Iniquity?
No, no, the Lord will ſpue thee out
of his mouth: A ſtinking Carcaſſe
ſtinketh not ſo before men, as a pol-
luted ſinner in the noſtrills of Al-
mighty God.

Nebu-

Dan 1.4. Nebuchadnezzar would have
children in his Palace, but those
were wise and beautiful: And
thou thinke, that the King of
ben and Earth will habe any
that is, sinners, (for the sinner is
led a foole in the Scripture;
Psal.41.1. foole saith in his heart, there
God) to dwell with him in
Palace? Or doest thou think,
any ugly person shall bee
there; that is, any sinner? (for
sinner is an ugly and abomin
thing in the sight of God.) N
Lord will entertaine none into
Kingdome, but such as are be
full, shining in holinesse: purity,
righteousnesse, as the Portals of
burnisht Sunne: such as are wi
out spot or wrincle, *Omnino si*
maginem suam, altogether like
him: holy, as hee is holy; pure,
hee is pure. Such will the L
habe in his Kingdome, to sing h
Apoc.19.1. lelujah: Salvation and Glory,
Honour, and Power be to the L
our God.

Therefore, as the Theefe is
cr

ceding prohident, and very carefull
how hee may answer the Judge at
he Barre; and as in earthly Courts
men will be very carefull to prohide
an answer, against they be called;
ea, and will make some friend to
he Judge, that they may speed the
better: so likewise, every Christi-
an soule should carefully prohide a
good answer, against he be cited by
he Apparitor Death, to appeare be-
fore Christ at the generall Court of
Heaven: And that then it may goe
well with him, let him get some
friend to mode the Judge in his be-
halfe, as he tendreth the welfare of
his deare Soule. And who must
that friend be? not Mary nor Peter;
but it must be CHRIST JESVS,
that sitteth at the right hand of his
Father in glory, and maketh daily
intercession for the sinnes of the
whole World. Get him for thy
Proctor (who offereth himselfe to
all) and then happy shalt thou bee.
The Debill shall not prehaile a-
gainst thee, for Christ hath broken
his head: the Gates of Hell shall
not

not prevaile against thee, for C
hath conquered them: and D
shall not hold thee captive,
Christ hath obercome it: H
Psal. 144. 15. art thou that art in such a case;
blessed art thou, if thou hast the
for thy God.

Thus much for the third
of this Text: namely, of
Judge to whom we must give
account.

Text. But I say unto you, that of e
idle word, &c.

The fourth part. 4 When we shall give an
count: It is said here, at the
of Judgement.

The time when this great
generall Day shall be, cannot
knowne of mortall men: yea,
not for man to know of it; as
Acts 1.7. may read in the Acts: It is not
you to know the times and seaso
which God hath put in his ow
power; yea, Christ himself know
not of this Day. But of that D
Mark. 13. and houre (saith Marke) knoweth
man, no, not the Angels which
in Heaven; neither the Sonne hi
sel

fe, save the Father; *id est*, Christ cording to his humane Nature, oweth not of it; but according to s Divine Nature, he knoweth of as well as God the Father: For is co-equall with God the Fa-er, in knowledge, Wisdome, and all things whatsoeber. Yea, hee new of this Day, before the foun-tion of the World was laid: ea, He himselfe shall sit Judge at at Day.

God will not have us know of is Day, when it shall be, for these ree causes:

First, To prove and trie our atience, Faith, and other Ver-ues; to see whether we will put ur whole trust and affiance in him, though we know not the time of ur dissolution. 1

Secondly, To bridle our Curi-sity, and prebish inquisition after uch (too high) matters: *Quæ supra os nihil ad nos*; That which is above our capacity, wee ought not to meddle withall. 2 *Aristotle.*

Thirdly, To keep us in conti-nuall 3

nuall watchfulnesse: For if we knew certainly the Day of Death and Judgement, surely it would be a great and forcible Motive to draw us to a loose, negligent, and secure kind of life. Watch therefore (saith the Evangelist) because ye know not when your Master will come. For these three causes, the Lord will not have us know of the time of Judgement.

Mat. 24. 42

Although (my beloved in Christ) wee know not the certainty of the time of this Day; yet nevertheless we must know, that this great and generall Day cannot be farre off, both according to the Prophecies of holy Fathers, as also to the truth of holy Scriptures.

Augustine. Augustine, in his Booke upon Genesis, against the Maniches, saith, That the World should last six Ages: The first, from Adam to Noah; the second, from Noah to Abraham; the third, from Abraham to David; the fourth, from David to the transmigration of Babylon; the fifth, from the transmigration of

Babylon

Babylon, to the comming of Christ in the flesh; the sixth, from the comming of Christ in the flesh, to his comming againe to Judgement. So that, according to his Prophesie, we live in the last Age: Which last Age is called of Iohn, *Hora extrema*, or *Hora novissima*, the last Houre. But how long this last Houre doth last, Hee that is Alpha and Omega, the First and the Last, the everlasting God alone doth know, 1 Ioh. 2. 18.

The Hebrewes they boast of the Prophesie of Eliah, a great man in those dayes: He Prophesied, that the World should last 6000. yeeres: 2000. before the Law, 2000 under the Law, and 2000. from Christ to Christ. *Eliah.*

If this his Prophesie holds true, the World cannot last 400 yeeres: for since Christ his comming in the flesh, it was 1649. at Christs-tide last past, according to the Computation of the Church from time to time. But leaving men, and comming to the Scriptures, which cannot erre; for, *Humanum est errare*,

Man

Man may, yea and doe many t
erre.

2 Cor. 10. 11. Saint Paul saith to the Co
thians: We are they upon whom
ends of the World are come.
therefore the ends of the W
were come upon them that l
abobe 1577. yeares agoe, then
ly Domes-day cannot now po
be farre off.

Jam. 5. 9. James likewise saith; Behold,
Judge standeth before the doore.

Mat. 3. 2. John Baptist preached Re
tance to the Jewes, saying; Rep
for the Kingdome of Heaven
hand.

So that by these places of Sc
ture it is evident, that the Gen
Day of Judgement is at hand:
also by the signes and tokens w
should go before this Day imm
ately; of which, many; yea, al
all, are already fulfilled.

Moreover, we must (deare
then) know, that there is a two
Judgement; the one, called a p
cular Judgement; the other, c
a generall Judgement.

Fi

First, The particular Judgement is exercised and executed upon every man immediately after death; which is, *Segregatio animæ à corpore*, A separation of the soule from the body. 1 Death

Of this particular Judgement, we may read in the Epistle to the Hebrewes: It is appointed unto men that they shall once dye; and after that, commeth Judgement. Heb. 9. 27. Eccl. 14. 15.

And though the generall Judgement commeth not these 400 yeares, yet particular Judgement commeth at the day of our death: and looke as we at the day of our death shall be found, so shall we be judged; and as we then shall be judged, so shall we be judged at the generall Judgement.

Secondly, The generall Judgement (of which this Scripture speaketh) is exercised and executed upon all men together, by Christ; who shall (by his power) raise all those up again that have been dead, from the beginning of the World, to that time: and they shall be presented all

together (being againe united
their soules) before Christs T
bunall Seat; who shall come dow
in a Cloud from Heaven, in gr
Majesty and Glory, with thousa
of blessed Angels attending u
him: And he shall give Senten
upon all in generall; the wic
shall be cast into everlasting
and the godly he shall carry up
him into *Cœlum Empireum*, the th
and highest Heaven, (where he
in body reigneth and remain
there to reap joyes unspeakable
evermore.

Object. But some man may object
say, Why (I pray you) shall
be generall Judgement, when a
are judged in the particular Ju
ment? What? shall there be
Judgements executed?

Answ. There shall (notwithstan
the particular) be a generall ju
ment, and that for three causes:

1 First, Because in the parti
Judgement, the Soule of m
judged onely: but then, both
and Body shall be judged.

Secondly, In the particular Judgement, the Soule onely is either rewarded, or punished: but then, both Soule and Body either shall be rewarded with Joyes, or punished with Torments. 2

Thirdly, There shall be a generall Judgement, to declare to all the World, assembled then together, the just Judgement of God, that he hath justly saved the godly, and justly condemned the wicked; yea, the very wicked themselves shall confesse no lesse. 3

By reason of this generall Judgement, some light-brain'd Heretikes there be that say, that there is no particular Judgement at all; and that the Soule immediately after death, is not judged: For whereas it is said, *Hodie mecum eris in Paradiso*, To day thou shalt be with me in Paradise; the speech of our Sabiour to the Theefe: they take that word *Hodie* (*id est*, to day) for 1000. yeers; and bring for proofe hereof the place of the Psalme, A thousand years in thy sight are as yesterday. Luke 23. 43. Psal. 90. 4.

But to answer them: This pla
of Scripture is not so to be unde
stood, as that a thousand year
should be taken for a day, or a d
for a thousand yeares: for he sai
not, a thousand yeares are a da
but a thousand yeares in the sight
God: that is, in respect of the e
nity and everlastingnesse of G
are as a day. It is therefore spok
on this manner, to expresse the et
nity of God, as if he should sa
A thousand yeares with man, in
spect of the eternity of God,
but as a day: For as many as a
have beene, and ever shall be
dayes of man; so many thousa
yea, so many thousand thousa
years is the Eternity of God.
is Alpha and Omega, the F
and the Last; before all beginni
and shall never have ending.

Againe, they alledge that pla
Gen. 2. 17. Genesis: In that day that thou e
thereof, (namely, of the forbid
fruit) thou shalt die the death.

Object. Now (saith the Heretike)
day they dyed not, but lived m
hun

hundred years after: Therefore, by a day, is understood many hundred years.

But I answer: That that day, (wherein Adam did eat of the forbidden fruit) even that day did he die: that is, That day by sinne he was separated from God; than the which separation, no death is greater: For, *Vt vita corporis est anima, ita vita animæ est Deus; tolle animam, perit corpus; tolle Deum, moritur anima: id est*, As the soule is the life of the body, so God is the life of the soule; take away the soul, the body dyeth; take away God, the soule is dead. So Adam that day died in soule, being separated from the Lord: Yea, that day Adam was made subject to death in this life, and in the life to come; that day he had the beginnings of death seizing upon him: For he was presently cast out of Paradise, into the ragged World; he was cursed and all his Posterity: yea, he should have gone to Hel, had not the second Adam broken the head of the subtile

Answ.

Augustine.

Serpent that inticed him to sin
Yea, the Theefe upon the Cr
had Paradise that day in his so
in which he suffered in body;
though he had it not in so ful a m
sure, as he shall at the gene
Day, when his soule shall take u
it the body againe: *Hodie*, To
thy soule, with my soule, shall b
Paradise; that is, in my Fath
kingdome.

Where is now the Heretike, t
confoundeth particular Judgem
Where is now the Epicure, t
thinketh there is no Judgemen
all? Where is now the ignor
Papist, that dreameth of Purg
rie? And he that fondly think
that there is *Limbus Patrum*, a
Limbus Puerorum? And where
those, that imagine of a place o
bead, betweene Heaven and H
I turne them all together to
Heb. 9. 27. Hebrewes for wisdome, in
point; where they shall finde, t
after death, the Soule of ma
judged.

Phil. 1. 23. Would Paul habe so earnes
desi

desired to have beene dissolved, if hee should not presently have been with Christ? Hee saith, That in this World we see in a glasse darkly. We see but Gods back-part, as Moses did; that is, but a little of the favour of God: but then, that is, after this life ended, we shall see God face to face; that is, we shall have the full fruition of him. 1 Cor. 13. 12. Exo. 33. 23

We read of Dives and Lazarus, that after death, the one was judged to Heaven, the other to Hell; which is a Parable, to signifie the truth of this particular Iudgement. Luk. 19. 22

And (to conclude this Point) we reade in Solomon. That the Dust returneth to the Earth, from whence it came; and the Spirit to God, that gave it. Eccl. 12. 7.

So that wee may learne from hence, the uncertainty of the Day of Iudgement. Well saith Bernard: *Nihil certius morte, hora mortis nihil incertius*; that is, Nothing is more certaine than death, and there is nothing more uncertain than the hour of death. The use hereof: *Bernard.*

Let every Christian there
(that wisheth the salvation of
Soul at the day of Death and Ju
ment) beware of security and c
lesse living; let no man deferre
pentance, and amendment of l
lest death come when hée looketh
for it, and so being unprepared; h
cast into hell fire.

Gen. 6. 3. The old World had 120. yea
Jonas 1. 4. to repent in: Nineve had 40. d
Psa. 9. 5. 10 to repent in: Israel had 40. yé
to repent in: but thou (O ma
knowest not how long thou ha
live: thou hast no lease of thy l
thou art here to day, and gon
morrow: when the houres of
life be ended, and the glasse out r
thou must away: death waiteth
thée in every place, and at all tim
therefore waite thou for it, play
Mat. 25. 4. the five wise Virgins, that had
candle of faith burning in the lam
of their hearts, nourished with
oyle of love and workes:

Jerusalem, because shée would
hée brought to repentance, shée w
destroyed: many hundred thousan

of her Children were famisht to death; and many hundred thousands taken captive by Titus Vespasian, the Roman Emperour; many cast to Wilde Beasts, and devoured. *Josephus.*

The Children of Israel, because they were a stiffe-necked people, and a froward Generation, and would not bee brought to Repentance, how many thousands of men lay slaine in the Wilderneſſe? 600000. Males, except Joshua and Caleb.

The old World, because they would take no warning, and could not bee brought to amendment of life, the Flood drowned them all, except faithful Noah, and his godly family. And except thou repentest, thou likewise shalt perish: according to that of Luke; Except yee repent, y: shall all likewise perish. Beware therefore, and repent betimes: *Fælix quem faciunt aliena pericula cautum*; Happy is he whom other mens harmes do make to beware. Gen. 7. 23. Luk. 13. 3.

Refuse no good motions, h
king at the doore of thy heart,
entertaine them willingly; a
Augustine. ding to the counsell of Augusti
If he offereth thee grace to day(
by)take it,make much of it,for
knowest not whether he will
the same to morrow: Make no
tarrying to turn to the Lord,and
not off from day to day. The lo
thou remainest in thy sin, the
Rock. der it is for thee to repent: for,
non est hodie, cras minus aptus eri
thou beest not fit for amendmen
day, thou wilt bee lesse fit to m
row. Therefore, while the
speaketh to thee, make him ans
while hee calleth unto thee, let
Psal. 27.9. be an Eccho in thine heart, as
in the heart of David: Seeke ye
face; thy face, Lord, will I se
And, While it is said, to day, har
not your hearts. In no case d
Repentance: for the day of D
and Judgement is uncertaine:
saith Chrysostome: *Pœnitenti*
niam spospondit, sed vivendi in
stinam non spospondit: that is, T

Lord hath promiſed pardon to him that repenteth; but to live till to morrow, he hath not promiſed.

But ſome there be in the world, that will ſay, (the more it is to be lamented) I am young, I will live a while after my hearts deſire, and in my old age I will repent mee of my ſinnes: for God hath promiſed (who will be as good as his word) At what time ſoever a ſinner doth repent him of his ſins from the bottome of his heart, I will put all his wickednes out of my remembrance ſaith the Lord: And will pray to the Lord for forgiveneſſe of their ſinnes, as Auguſtine ſaid before his converſion: *Ignoſce (pater) ignoſce mihi, at noli modo*: Forgive mee my ſinnes, but not now, let mee ſin in my youth, and pardon me in mine age. Thus they would deſire to die the death of the righteous, but they would not live the life of the righteous. *Object.* Ez. 18.21, 22. *Auguſtine.*

But let theſe graceleſſe perſons (that thus deferre Repentance) beware of two things.

First,

First, Let them beware of t
den Death; let them take he
lest they bee cut off in the mi
Job 1. 18. of theirs sinnes: As Jobs C
dren, in the middest of their R
quetting and Rioting, were t
denly slaine by the fall of a Hou
And as the Floud came unto
ed for, and drowned the
World.

Livie. Livie reporteth a fearefull e
ample of sudden Death: saith h
There were two old men that f
quented two Harlots; and p
sently upon the Fact committ
they both suddenly dyed: The o
was thrust thorow with a D
ger: the other, dyed suddenly
an Apeplexie: which is a Dise
ingendred of abundance of gr
Humours, which doe fill th
Vessells and Receptacles of t
Head, from whence commeth t
ing and mobing of the Body,
Galen. sayth Galen: And therefore, th
that habe this Disease, are de
bed of all sense, feeling, and m
ving.

Let every lusty Younker and desperate Ruffian, set this fearefull example before his eyes.

Againe, the young man dyeth as soone as the old: the Lambes skin is brought to the Market, as well as the old Crones. True is the saying of Augustine: *Vita dum crescit, decrescit; vita mortalis, & mors vitalis: id est*, Life, while it increaseth, decreaseth; Life is dying, and Death is living. *Augustine.*

Secondly, Let all men that refuse the mercy of God, and defer their Repentance, know, that Repentance is not theirs at command, but it is the great mercy of God: and it is to bee feared, that they that have refused it, offered; when they would have it, they shall goe without: according to that Country Proverbe; If you wil not, when you may; when you will, you shall have nay. And it is commonly seen, that *Qualis vita, finis ita*; As a man liveth (commonly) he dyeth. He that will live without Repentance, must looke to dye without repentance.

Though

Though God spared the Thie
at the last gaspe, yet let no man pr
sume of that; for that was a Me
cine against desperation, and not
matter of imitation. Sayth on
God spared one, that no man migh
despaire; he spared but one that n
man might presume.

Let every man therefore (in fe
feare of God) without delay, see
for amendment of life: let them (a
Gregory wisheth) *Plangere plangen-*
Rom 6. 13. *da*, bewaile their sins that ought t
be lamented: and as they had given
their members as weapons of un
righteousnes to iniquity, so let them
now give them as weapons of righ
teousnesse to holinesse. Repent (dear
brethren) betimes.

Poet. *Vive Deo gratus, toti mundo tumu-*
latus:
Crimine mundatus, semper transi
paratus.

That is:

Live unto God a thankfull wight,
And to the World die:
Cleanse thy selfe from wickednesse,
Alwayes ready hence to flye.

Play

play the wise Steward, lay up Treasures in Heaven for thy soule; imitate the Pismire, which gathers in Summer, whereby she may live in Winter.

Damascene reporteth an excellent History touching this purpose: Saith he, There was a Countrey where they chose their King of the poorest and basest sort of the people; and upon any dislikement taken, they would depose him from his Throne, and exile him into an Iland, where hee should be starved to death. Now one wise fellow (considering hereof) sent Mony before into that Iland, into which hee should bee banished: and when he was banished: he was received into the Iland with great tryumph. *Damascene.*

So, against thou bee banished by Death from this World, without Penny or Farthing (for naked thou camest, and naked thou must go) thou must provide while thou art in this life, whereby thou mayest live in Heaven hereafter.

Let nothing therefore make thee

be-

deferre thy amendment; but while Christ calleth thée, runne unto him

Ierome. put on Ieromes resolution who said If my Mother were hanging about my neck, if my Brethren were on every side howling and crying, and my Father were on his bare knees kneeling before me, to detain me in their wicked & sinfull course of life, what would I do? I would shake off my Mother to the ground, I would dispise and hate all my Kindred and Kinsfolkes, and I would tread and trample my Father under my feet, thereby to flye to CHRIST, when he calleth me. So shouldest thou resolve the amendment of life.

The Lord of Heaven, for his sweet Sonne Christ Jesus his sake, grant to thée (deare Reader) and mée, to both of us, his Holy Spirit, that wée may stand unblameable before the Judge, at that Great and Generall Day: that wée (being cloathed with the long white Robes of Righteousnesse) may bée in the number of those to whom it shall be said then; Come, yee blessed Children

dren of my Father, inherit the Kingdome which was prepared for you, from the beginning of the World.

Grant this dear Father for thy déer Sonnes sake, Christ Jesus; our onely Lord and Sabiour: To whom, with thée, and the Holy Spirit, wée ascribe all Power, Glory, and Dominion: and sing Hallelujah to thée (O blessed Trinity) for ever and ever, Amen.

FINIS.

A

TRUE AND COMFORTABLE EXPOSITION

Upon the LORDS PRAYER.

JOHN 16. 23.

Verily, verily, I say unto you, Whatsoever ye shall aske the Father in my Name, he will give it you.

LONDON,
Printed by ROBERT IBBITSON,
1650.



A True and Comfortable Expoſition upon the *Lords Prayer.*

FOrasmuch as Prayer to the Soule, is as neceſſary as the Keele to the Ship, the Foundation to the Houſe, the Moiſture to the Tree, and the Sinewes and Joynts to the Body: And forasmuch alſo, as we can have neither Grace to beleeve, nor Grace to obey, without fervent & faithfull Prayer; I have thought good, as briefly as I can (for the helping of the ignorant in the performance of this Chriſtian Duty) to expound the Prayer of our Lord, being the perfect ground of all our Prayers; that ſo, we praying in wiſedome, may pray with com-

comfort: For alacke, thou (it is to be feared) that this Prayer *ad unguem*, at fingers ends, are altogether rant of the worthy contents of same.

Concerning which Prayer, I serve these foure things.

1 First, the Occasion thereof: that was, upon the complaint suit of the Disciples, who (weake in this Gift) entr
Luke 11. 1, 2. Christs helpe, saying; Master, t us to pray, as *John* also taught Disciples. And he said unto th When ye pray, say, *Our Father art in Heaven, &c.*

So that Christ gave them Prayer, not onely to use the script forme thereof, but also frame all their Prayers suitable the same.

Secondly, the Brevity her containing but five, and those s Petitions.

It pleased Christ in his wisd

make it briefe and short for these
ee causes.

1. That it might be sooner learned, and better kept. 1

2. That it might be often repeated, and not wearisome. 2

3. That it might take away all excuse from those, that in any respect neglect Prayer. 3

Thirdly, the Excellencie hereof: and that is double. 3

1. In respect of the Author: it was made by Christ himselfe, who is the Wisedome of the Father. 1

2. In respect of the Subject: for it containeth in it (though briefe so short) whatsoever is necessary for Gods Glory, our present God, and everlasting comfort. 2

Fourthly, the Necessity hereof; it is as necessary to the Christian soule, as a Castle or Bulwarke to the City. 4

This Prayer (whereof I have spoken) containeth in it generally three things.

First,

1 First, a Preface.
2 Secondly, Petitions.
3 Thirdly, a Conclusion.

The Preface. The Preface is set downe in these words: Our Father which heaven.

The Preface consisteth parts.

1 The first part concerneth owne selves, in these words: Father.

The second part. The second part of the P concerneth God, in these Which art in heaven.

The first part of the P concerning our selves, con in it two things.

1 First, a Duty.
2 Secondly, a Prerogative.

1 First, a Duty, in this first Our.

(Our) Note. In this word (Our) we are t what love, care and affection reigne in the members of th sticall Body.

We should pray for the Body of the Saints, as well a our owne soules. The Eye sa

oz it selfe alone, but foz the good of
e whole Body; the Hand labou-
eth not foz it selfe alone, but foz the
ole Body: So should wee crabe
comfortable Graces foz our Bze-
en, and foz the whole Body of
ist Jesus, as well as foz our
ne selves.

Secondly a Prerogative, in this 2
od Father.

By (Father) here is not only un- (Father.)
erstood the first Person of the Tri-
ity, but the whole Trinity. Foz
God is said to be our Father, in
spect of Creation, Redemption,
nd Preservation: So the whole
Trinity have their parts in them
ll.

Againe, the Name of (Father)
hen it is put with any other Per-
n of the Trinity, is taken perso-
ally, that is, foz the first Person of
e Trinity: But when it is put
th his creatures, it is taken essen-
ally foz the whole Trinity.

So that in Christ our Mediator,
e that were by nature the Children Ephes. 2. 3
Wrath, are become the Sonnes of

God, and Heires of eternal Life: this is the great Prerogative of Children of God.

Note. To bee the son of a Mighty Monarch and great prince, is high preheminence: but to be the adopted Son of God, unspeakable is the excellency of this Title.

Vses. Herein the love of God doth appeare unto us: Behold, what 1 Ioh. 3. 14 the Father hath shewed on us, that wee should be called the Sons of God,

2 Secondly, by this word (Father) our faith is much strengthened in our prayers: for we pray not to an unreprovable Judge, but to a mercifull Father, who can deny us nothing, as wee may comfortably read Psal. 7. 9, 10, 11.

3 Thirdly, wee have good warrant to call God, Father; and it is the prudence so to do, for we have his promise; You shall bee my people, and I will bee your God. Ezek. 36. 28. We have Christs warrant; When we pray, say, *Our Father*: Luk. 11, 2. We have the Holy Ghosts instruction

Rom. 8. 15. Yee have received the spirit of Adoption, whereby we cry *Abba* Father.

Fourthly, if God be our Father, then let us have a continuall care (like good Children) to give him his due love, and deserved honour, as he calleth for the same of us in the Prophet: A Sonne honoureth his Father, and a Servant his Master: If I be a Father, where is then mine honour? and if I bee a Master, where is then my feare? Mal. 1. 6.

Thus much of the first part of this Preface.

The second part of this Preface concerneth God, in these words: Which art in Heaven. The second part.

This second Part, concerning God, containeth in it a double description.

First, a description of the Majesty of God.

Secondly, a description of the habitation of God.

The description of the Majesty of God, in these words contained (Which art) is double.

1 Which art

First, a description of his Im-
tability: *Which art.*

Notes

The Lord in his Essence is
mutable, & in his Attributes, w
out shaddow of change: the
therefore sending Moses to Ph
Exo. 3, 14. bad him say on this manner, I
hath sent me.

And as God is thus immut
in his Essence and Attributes,
he immutable in his Word:
Mat. 24. 35 ven and Earth shall passe away,
my words shall not passe away.

Note.

And this is a Doctrine of
comfort that the Lord in his
and Promise is unalterable,
without mutability or change.

Secondly, a description of
ternity: *Which art,*

2

The Lord is to day, yester
and the same for ever: Hee w
fore all beginning, and shall
have ending: Hee was not in
neither shall hee end in time,
meaneth the same for ever.

3 In heaven

Thirdly, a description of
Habitation, in these words,
Heaven).

Wée are here to know, that God cannot properly bée said to bée in a place, because hée is an infinite and incomprehensible Spirit: Hée is in Heaven, by his Glory, in Earth, by his Mercy: in Hel, by his Wonders, and in the depth of the Seas, by his Miracles. Behold, the Heavens, and the Heavens of Heavens, are not able to contain the Lord: Heaven is his Seat, Earth is his Foot-stoole, &c. 1 King. 8. 27.

Yet the Lord is said to be in Heaven: as Psal: 2. 4. But he that dwelleth in Heaven, shall laugh them to scorne. And Psal. 113. 5. Who is like to the Lord our God, that hath his dwelling on high? that is, in Heaven: And Psal. 123. 1. I lift up mine eyes to thee that dwellest in the Heavens.

God is said especially to bee in Heaven, for these four causes.

First, because his Glory is most manifested in Heaven: eben as the Seat of the Soule, the Head and the Heart may be said to be, because the Soule is most séene there, though it be not in any one place of the Body 1

included: so the Lord is said to
in Heaven, because his Glory
there most appeare.

2 Secondly, because Heaven is
place where Christs Body is,
Heaven is the Palace of Angels,
Court of Saints, where they be
the glorious face of God.

3 Thirdly, because God doth
reigne perfectly, and to him then
done absolute obedience.

4 Fourthly, because from thence
manifesteth himselfe to us, by
lations, Oracles, Visions, and
like; and from thence he gover
the World, sending Light, R
Raine, and such like.

Note So that in that he is said to be
Heaven, his Majesty doth not
appear, but also his Dominion
Power, to which all things in
ben and Earth are subject: as
Goodnes in the word (Father) so
Power in these words (in Heav
are manifested to us.

Vses. This therefore first teacheth
I that wee must humble our selves
our Prayers before the great

of Heaven and Earth, who is able to damn both body and Soul in Hel fire.

Secondly, wee must come before him with all possible reverence, because hee is not an ignoble Father, or Earthly, but a Heavenly Father, and a glorious Majesty. 2

Thirdly, wee must mount up our hearts to Heaven when wee pray, and there bee present with God. 3

Fourthly, wee must pray especially for heavenly things, wee must look for al good things for body and soule from thence, and our conversations must likewise bee holy, and heavenly. 4

Thus much of the second part of this Preface.

The second part of this Prayer, are the Petitions themselves, in number five. The second part.

The first three, concerne Gods Glory; the latter three, our owne good. The first Petition.

The first Petition; Hallowed be thy name.

Note. This is put in the first place shew, that Gods glory is to be ferred above all things, even the care of our owne Soules tion.

Hallowed. By Hallowed, or Sanctified not meant that we should adde nesse to God; but to acknowl Gods Majesty holy, and ever excellent, as it is. The like is used in the Gospel of Luke: Luk.7.35. dome is justified of her Child that is, acknowledged and de to bee just,

Name. By the Name of God, is not meant his Commandements, Levit.22.32. Neither the Auth of God, as Ma:.28.19. But by Name of God is understood Essence of God, as 1 King 5.5. Psa.116.13. and his Attributes, which his Majesty is made kn in some measure to us; as his dome, Power, Holinesse, Mercy, tice, &c.

So that in this Petition we sire these three things.

I First, that wee may bee enl fer

ened to know the Majesty of God
right.

Secondly, that we may confesse 2
nd acknowledge the Lord to be
uch an one, as the Scriptures have
ecorded of him, concerning his
reatnesse, Worthinesse, and At-
ributes: That he is a Spirituall
ubstance, most Wise, most Holy,
Eternall, Infinite: That he is
reat, without Quantity; Sweet,
ithout Quality; Everlasting,
ithout Time: in his Greatnesse,
Infinite; in his Power, Omnipo-
ent; in his Wisdome, inestimable:
n his Judgements terrible: Invi-
ible, yet seeing all things; Immu-
able, yet changing all things; Im-
ovable, yet moving all things.

Thirdly, that we may give unto 3
im his due honour, and beare his
mage of holinesse before the world;
n the heart, by loving him, and be-
eving in him; in the tongue, by re-
erent speaking of him, by praying
o him, and praising him; in the
hole man, by obeying him, and
olily living to him.

These therefore fail in the
formance of this first Petitio

1 First, all Atheists, that acl
ledge no God.

2 Secondly, all Heathen Idola
and ignorant persons, that wo
not God aright.

3 Thirdly, all Infidels, that d
not upon his all-comman
Power and might.

4 Fourthly, all proud persons
seeke not Gods Glory, but
owne.

5 Fiftly, all Swearers, a
that unreverently take the
of this great JEHOVAH in
mouthes.

6 Sixtly, all hard hearts, th
neither be allured by his M
nor moved by his Judgemen

7 Seventhly, all unthankful
ches for the benefits co.tinu
ceived from him.

8 Eightly, all that are neg
in offering up the Spiritual
fice of Prayer, and call no
his Name.

9 Ninthly, all prophane p

and ungodly liuers whatsoeuer; as Adulterers, Drunkards, Lyars, &c.

Thus much concerning the first Petition.

The second Petition; Thy Kingdome come. The second Petition.

This word (Thy) sheweth, that there is a double Kingdome. First, the Kingdome of God: secondly, the Kingdome of Sathan; called the Kingdome of Darkenesse, Col. 1.13. Wee pray therefore, that sin may not reigne in our mortall bodyes; that we may not be Bond-slaues to the Prince of the Aire; but that the Lord would admit us into his kingdome and rule and reigne ouer us by his holy Word and Spirit. Thy. Kingdom.

This word (Kingdome) is taken many wayes in the Scriptures.

First, it is taken for the Gouernment of the whole World: as Psal. 145.13. Thy Kingdome is an everlasting Kingdom, and thy Dominion endureth throughout all ages.

Secondly, it is taken for that Gouern-

Government, whereby the Lord
leth and reigneth in the hear
the Elect in this World, by
Word and Spirit; which is c
the Kingdome of Grace. The K
dome of God is within us, L
17.21.

Thirdly, it is taken for that G
3 bernment whereby hée ruleth
heaben, most perfectly in the Sa
and Angells, and this is called
Kingdome of Glory. In this Ki
dome, the Elect shall reigne w
Christ for ever. Psal. 49. 14.

In this Petition, the first acc
tance is not to bée understood; t
the second, of Grace; and the thi
of Glory.

So that in this Petition, wé
sire these thrée things.

First, that the Lord would bu
in us the Kingdome of Grace, a
rule in our hearts by his word a
Spirit, sanctifying our spirits to
obedience and godlinesse.

2 Secondly, that this Kingdom
Grace may be increased in us dail
that we may grow, Eph. 4. 15.
gro

grace and godlineſſe; from the meaſure of the gift of Chriſt, *Eph.* 4.7. to the meaſure of the age of the fulneſſe of Chriſt, Eph. 4. 13.

Thirdly, that our hearts may be inflamed to long for, and deſire the Kingdome of Glory; that ſinne and all wickednesſe confounded, we may perfectly glorifie our heavenly Creator: as Paul prayed, Phil. 1. 23. I deſire to be diſſolved, and be with Chriſt: And as the Saints of God, Rom. 8. 23. We that have received the firſt fruits of the Spirit, even we do ſigh and mourn, waiting for the Adoption, even the Redemption of our Body. 1

Theſe therefore faile *in* the performance of the ſecond Petition.

Firſt, they that ſuffer ſinne to reigne in their mortall members, and yeeld obedience thereunto. 1

Secondly, they that quench the Spirit of God, and will not be ruled by the good motions and holy directions of the ſame. 2

Thirdly, they that make no conſcience of their waies, that contemne 3

the

the counsell and hearing of t
Word, and pray not heartily for
free passage and flourishing estat
the same.

4 Fourthly, they that labour not
perfection in Grace.

5 Fifthly, they that are not pre
red for the comming of Christ, n
ther wish nor long for his app
rance in Glory.

Thus much concerning the
second Petition.

The third Petition. Will.

The third Petition: Thy will
done in Earth, as it is in Heaven.

The Will of God is double.

1 First, An hidden Will: which
the immutable purpose and decre
future events: which Will is
wayes done, neither can it be ch
ged or altered by any; My coun
shall stand, and I will do whatsoe
I will, Esay 46.10. Neither can
resist this Will: As Proverb. 21.
There is no wisdome, no unders
ding, no counsell against the Lor

2 Secondly, the Will of God is
ken metaphorically, for whatsoe

doth declare his Will, and proceed from the same: as his Precepts, Counsells, and Lawes; which the Apostle calleth the Good-will of God, Romans 12.2. And this Will is called the Revealed Will of God, because it is revealed unto us by his Word. Of this Will wee read, Psal.103.21. Praise the Lord all ye his servants, which doe his Will; that is, his Commandements. This is the Will which we pray may be done.

So that in this Petition, we desire these three things.

First, to deny our selves, and our owne wills, and to doe the Will of God, and to submit our wills to Gods Will, as well in adversity as prosperity. Thy will. 1

Secondly, to doe it without delay, while we are upon the face of the Earth breathing. In Earth. 2.

Thirdly, to doe it as the Angels doe it in Heaven; that is, zealously, readily, carefully, and sincerely. The Cherubins have six wings: two, to cover themselves from the face. As in Heaven. 3.

face of the Lord; two, to cover [illegible] feet from men; and two to flye [illegible] all, and to doe the Will of [illegible] Creator; as Psal. 103. 20.

As it is. Even as: These words doe here signifie equality, but [illegible] tude, as some imagine, because [illegible] cannot doe the Will of God so [illegible] fectly as the Angels doe: yet, in [illegible] judgement, we ought to strive [illegible] perfection, and resolve perfect ob[illegible] ence to his Will.

These therefore faile in the [illegible] formance of this third Petition.

1 First, the Papist, that doth [illegible] gine he hath Free-will to doe [illegible] which is good.

2 Secondly, they that follow [illegible] owne will, either in life or judgment.

3 Thirdly, they that will not [illegible] patience submit their wills to G[illegible] Will, in adversity.

4 Fourthly, they that post off [illegible] obedience till their Death-Bed, [illegible] refuse to give their whole life to [illegible] doing of Gods Will on Earth.

5 Fifthly, they that are conten[illegible] in

with imperfect obedience, taking men, and not Angels, for their example.

Sixtly, they that are luke-warme in the service of God, and not zealous. 6

Sebenthly, they that seeme to doe Gods will, and doe it to be seene of men, as Hypocrites, and do it not sincerely. 7

Thus much concerning the third Petition.

The fourth Petition: Give us this day our daily Bread. The fourth Petition.

Give: We are taught from hence to seeke our food and maintenance from God; for he is Lord, and giver of all good things. Give.

Object. The rich man that hath plenty, needeth not to call upon God in this Petition. *Object.*

Answ. Rich men, if they want Gods Blessing, they have nothing, but want (in effect) all. Rich men therefore daily must use this word (Give) in their mouthes, notwithstanding their abun- *Answ.*

abundance, and that for these causes.

1 First, that God would pu that which they have: for ma rich, doe some become poor, by Water, Thieves, &c.

2 Secondly, that God would it unto them: For a Chip, Stone will nourish life as wo Bread, if Gods Blessing be on it: therefore it is called the of Bread, Esa. 3.1. Take a Staffe from an old man, and leth; to take away Gods Bl from the Bread, and it is u table.

This day. This day: The Lord wil us pray for the present day, a for longer time, for these causes.

1 First, that hereby we m brought to depend upon his nuall providence by faith, fr to day: Thus he dealt with for Manna, Exod. 16.

2 Secondly, that we may here affide our excessive care and pa for the things of this life.

Thi

Thirdly, that hereby we may be 3
ought to see the uncertainty of
our lives, that we cannot promise
our selves so much as to mor-
row; as we may read in Jam.4.
14. To day therefore we begge
our daily Bread; to morrow (it
may be) we shal have no need of this
petition.

Our: Though this Bread be the Our.
Lords gift, yet for these two causes
is called Our.

First, to shew unto us, that in 1
Christ we have right and interest
in the good Creatures of God; as
the first of the Corinth.3.22. Ye
are Christs, and all things are yours.
God hath given us Christ; and
him, all things: They are but
Vsurpers, that receive them out of
Christ.

Secondly, to shew that that Bread 2
is onely Ours, which we obtain from
God, by diligent paines in a lawfull
vocation.

Daily: Because our lives can- Daily.
not continue, without a daily
supply of these Necessaries: as

by

by common experience we finde.

Bread. Bread: By Bread is meant (by the figure Synecdoche) all necessary for this temporall as Meat, Drinke, Cloth, Liberty, &c. So it is taken Genesis: Thou shalt eat thy Bread Gen. 3.19. the sweat of thy brows; that is shalt get thy living by labour the sweat of thy browes.

So that in this Petition are these three things:

1 First, that God would in bouchsafe us all things ne for the maintenance of our life.

2 Secondly, that he would our paines and labours in our cations to this end and purp

3 Thirdly, that he would gi unto us at such times, and as Natures necessity re which is daily and hourely.

These therefore falle in th formance of this fourth Petit

1 First, they that attribute Creature vertue of refres

ich commeth meerly from the
elling of the Creator.

Secondly, that distrustfully hoard 2
for time to come: as the Fole,
ke 12. 19. Soule, take thy rest,
thou hast goods laid up for ma-
yeares.

Thirdly, they that eat not their 3
ne Bread; as Usurers, Theeves
eaters, Deceivers, Liars, &c.

Fourthly, that idly spend their 4
es, without paines and labour in
wfull Vocation.

Fifthly, that pray for superfluous 5
ngs, and for whatsoever is more
en necessary.

Sixtly, that depend not upon 6
ods providence even for the least
ngs, as a Morsell of Bread.

Seventhly, that are covetous, and 7
t contented with that which they
be, more or lesse. If we have
herewith to be cloathed, and fed;
the feare of God, let us therewith
e content.

Thus much concerning the
fourth Petition.

The

The fifth Petition. Forgive, &c.

The fifth Petition: And f
us our treſpaſſes as we forgiv
that treſpaſſe againſt us.

Our Sinnes are called D
the Goſpell of Luke 11.4. in
of the reſemblance betweén
For as a Debt doth binde
either to make ſatisfaction,
to go to Priſon; ſo our ſinne
us either to ſatisfie Gods Ju
elſe to ſuffer eternall damna

And becauſe we cannot
ſelves ſatisfie the one, nor will
would in our ſelves ſuffer the
in Chriſt therefore we ſue
Lord for the forgiveneſſe of t

And under this forgiven
ſinnes, are underſtood theſe be
as Juſtification, Sanctificatio
demption, and Glorification.

Our ſinne. Againe, by ſin, here is not
the guilt onely, but the puniſ
alſo due to us for the ſame.

As we forgive. As we forgive, &c. Theſe
are not (as Papiſts imagine
cauſe why God ſhould forgi
becauſe we forgive others; but
that God will forgive us.

T

Therefore these words (as we forgive) are added for these two rules.

First, for our Instruction; to teach us, that God requireth this of our hands: That we should forgive, as we would be forgiven: That we should be mercifull, as he is mercifull. You know how he was served, that having his Debt forgiven him, would not forgive his Brother. 1 Mat. 18. 34

Secondly, for our Comfort; to 2
give us to understand: That if we, which be sinfull men, can remit wrongs and injuries done against us; much more will our Heavenly Father (whose mercy is above all his workes) forgive his servants, when in true Repentance they shall turne unto him: Oh, he is very ready to forgive!

And in forgiving our Brethren, we are to know, that we may forgive the injury done against us, but not the sinne therein done against God; God onely forgiveth sinnes. He that stealeth, offendeth the Law;

the

the injury is done against him whom he stealeth; but the against Gods Law, Thou shalt steale: Ye may forgive the but God onely must the sin.

So that in this Petition fire these three things:

1 First, upon our confession humiliation for sinne, that please the LORD not to lay charge either the guilt or nent of our sinnes; but in tenderness and in-utterable of JESUS CHRIST, he raze them out of the Book Memorie, and save our alive.

2 Secondly, that by the inward testimony of his good Spirit by a resolute perswasion of he would assure our Conscience the free remission of them, and us unto the day of Redemption Eph.4.30.

3 Thirdly, seeing God requires the like forgivenesse at our towards our Brethren; we intreat his Grace, that we may

eartily forgive injuries done a-
ainst us, as we desire forgiveneſſe
f our owne ſinnes at the hands of
od.

Theſe therefore faile in the per-
ormance of this fifth Petition.

First, the Hereticall Novatians 1
re here condemned, who deny for-
iveneſſe of ſins after Baptiſme.

Secondly, the Church of Rome 2
lſo is here confounded, that aber-
eth, that God doth remit the fault,
ut not the puniſhment: a Doctrine
angerous, diſcomfortable, and de-
illish.

Thirdly, the Catharists are here 3
lſo confuted, who think they can be
ithout ſin in this life.

Fourthly, they that confeſſe not 4
eir ſins, and grieve not for their
orruptions.

Fifthly, that runne (by wilfull 5
isobedience) daily upon Gods
core, and have never care to come
ut of his Debt.

Sixtly, that endeavour not to keep 6
clеare Conſcience towards God
nd men.

7 Seventhly, that labour m
the peace of Conscience, th
World can neither give no
away.

8 Eightly, that are so malic
bent against their Brethren, t
no meanes can be brought to
them: These men are so far
forgivenesse at the hands o
as (in effect) they pray th
would never forgive them: T
ter most fearfull, and much
lamented.

Thus much concerning th
fifth Petition.

The sixt Petition. The sixt Petition: And le
not into temptation: But del
from evill.

Lead us not. Lead us not: To be led
temptation, is to be overc
temptation, and entrared th
as a Fish is taken in the N
was tempted, but not le
temptation.

GOD is said to le
into temptation, in these
spects.

First, because he permitteth Sa- 1
han to tempt us.

Secondly, because in his Justice 2
e useth him as an instrument of his
ath.

Into temptation: Temptation in Into tem-
cripture is taken two manner of ptation.
ayes.

First, for that temptation where- 1
ith the Lord doth prove and try
ose that are his: of which Moses
eaketh, Exod.20.20. Fear not, for
God is come to prove you: that is,
hether you will obey his Pre-
pts, as you promised, Exod.19.8.
gaine, Psal.66.10. Thou, O God,
st proved, thou hast tryed us even
Silver is tryed. Go`s tryalls al-
ay tend to his owne Glory, and the
od of his Children.

Secondly, it is taken (and that 2
re generally) for that temptation
erewith the Devill doth assault
n: and this is any inticement of
Soule or Heart (either by the
ruption of mans Nature, the al-
ements of the World, or the sug-
tion of the Devill) to any sin.

And in this sense, God is sa
to tempt any man, Jam. 1. 13.

The Fathers define temp
to be a corrupt affection, tend
enticing to evill: and to im
this to come neere God, it i
rible Blasphemy.

The matter of temptation
us, even our owne Concupis
the Devill needeth but to blo
Bellows to this fire, and it is
with kindled.

But deliver us from evill: W
is not here meant temptation
temptations are many times
table) but by evill, is meant
to which we shall be tempted
Devill, the World, and our
Concupiscence; which is of
simply evill.

But deliver, &c.

Lead us not into, &c. t
though thou sufferest us to be
ted, yet suffer us not to be le
and obercome of temptations
deliver us from whatsoever
we shall at any time be temp

So that in this first and las
tion, we desire these three thi

First, we crabe foz grace at the 1
nds of God, whereby we may
thstand sinne, and repell the pow-
of temptations, and not be swal-
wed up of them.

Secondly, we crabe, that by the 2
wer of Gods All-sufficient grace,
hen sinne assaulteth us, we may
t be obercome of it, but obercome
, and be delibered from the power
d slabery of it.

Thirdly, seeing sinne many times 3
more powerfull ober us, then
ace in us; we destre that it may
t take rooting in us, to reigne in
r mortell bodies; but speedily we
ay be recobered, and delibered
om it.

These therefoze faile in the per-
mance of this Petition.

First, all that imagine God to be 1
e Authoz of sinne; God is the
rmitter, but not the Authoz:
od is the Authoz of ebery action,
t not the Authoz of the ebill in-
rent.

Secondly, those that desire abso- 2
tely to be freed from all tempta-

tions: for it is not said, Let me be tempted; but, Lead me not temptation: For alas! this greatest temptation of all, not tempted at all.

3 Thirdly, those that presumptuously thinke, that of themselves are able to withstand temptation and of their owne power.

4 Fourthly, those that are carand respect not whether they come, or be overcome of temptthat are as ready to yeeld to tation, as the Devill and the are ready to tempt them.

5 Fifthly, those that live and sinne, and seeke not to be delifrom this their damnable estat

6 Sixtly, those that flye not pearance of evill, that preven the beginnings of sinne, and not the company of traders in quity.

Thus much concerning the and last Petition.

The third part. The third and last part of Prayer, is the Conclusion, in

ords set downe : For thine is the ingdome, the Power and the ory, for ever and ever. Amen. The Conclusion.

For thine is the Kingdome. Thine is the Kingdome.

The Kingdome is said to be the ords, for these two causes.

First, because he is owner of all ings that are. 1

Secondly, because he hath sobeme rule ober all things at his ill. 2

The power: All power is of God d from God, that we habe. The power.

And glory : All glozy is due to e Lozd our God. And Glory.

First, the reason why wee pray to od, is, because whatsoeber we be, we habe it from God, for he is ing and Lozd ober all : and whatsoeber strength of grace we habe, we be it from God, the fountain and ber of all grace. 1

Secondly, the reason why we ould habe our Prayers granted, , that Gods Kingdome, Power, nd Glozy may be advanced; beuse the Kingdome and Power is e Lozds, to him we pray; and 2

because all Glory appertaineth
him, we returne to him the
giving, and the glory of all: say
with the Psalmist; Not unto us
Psal. 115. 1 Lord, not unto us, but unto thy Name
give the glory.

These therefore faile in the true
knowledge of this conclusion.

1 First, that deny the generall Go-
vernment and Providence of God,
thinking all things come by fortune
or chance.

2 Secondly, that deny his Om-
potency, and that all power and
strength do come onely from God,
and that rest upon their abilities in
any thing.

3 Thirdly, that take to themselves
or give to any other, Glory and Ho-
nour, which onely are due unto the
Lord.

Amen. Amen. This last word is used
two wayes.

First, for a witnesse of our faith,
and then the acceptance of this is,
It shall be so: we believe, that the
Lord in his good time will grant
our requests.

Secondly, for a testification of our fervent desires; and then the acceptance of this word is, So be it: we desire the Lord to grant our Petitions made unto him. 2

In the first acceptance, we are admonished to pray Faithfully; in the second, wee are admonished to pray Fervently: Which two (Faithfully and Fervently) are the principall things to be observed in Prayer.

And this word is as well to bee spoken of the Minister, as the People; though for the most part, the Minister putteth it off to the People.

These therefore faile in the right use of this word.

First, that offer up Prayers to God, and are not perswaded in their hearts, that the Lord will heare them, and helpe them: These finde small comfort in their Prayers. 1

Secondly, that pray lukewarmly, and coldly; their tongue walking, and their hearts without 2

feeling; that are not earnest
the Lord; and that send them
up with groanes, that cannot
expressed.

Three Prayers never speed
Blessing.

1 First, *Timida*, a fearefull Pra
when we beleeve not that we
be heard.

2 Secondly, *Tepida*, a Luke-w
Prayer; when we pray in
nesse of heart, and drowsi
of minde, without fervency
Spirit.

Thirdly, *Temeraria*, a
3 Prayer; when wee pray
without wisdome, or due co
ration.

Three Prayers speed for a
fing.

1 First, *Fidelis*, a Faithfull Pr
when we are perswaded,
Christ, the Lord will grant all
things unto us.

2 Secondly, *Humilis*, an Hu
Prayer; when wee (con
the greatnesse of Gods Majes
our owne baseneſſe and un

neſſe) in all humility and lowlineſſe call upon his Name.

Thirdly, *Fervens*, a Fervent Prayer; when we poure out our hearts before God, when we pray with zeale and entire devotion of the Soule. 3

Thus much concerning the Concluſion of the Lords Prayer.

THe Lord of infinite Mercy, and of endleſſe Conſolation, guide our hearts, and direct our ſpirits, by the holy direction of his good Spirit, in all our Prayers, and in all other our Chriſtian Duties; that we may in them all give him true ſervice, and anſwerable obedience; and ſo follow him faithfully and obediently in Grace in this World, that we may be admitted to ſing Hallelujah to his Majeſty for evermore, in the World

World to come; and that for
CHRIST JESUS his sake, who
is our onely Lord and Saviour.
To whom, with the Father and
the Blessed Spirit, three glorious
Persons, but one and the selfe-
same Essentiall God, we offer
up, from the bottome of our
hearts, all possible Power,
Honour, Dominion, and
Thanksgiving for
ever and ever,
Amen.

FINIS.

THE RACE CELESTIALL:

OR,

A ſpeedy Courſe to SALVATION.

1 COR. 9.24.

So run, that ye may obtaine.



LONDON,
Printed by ROBERT IBBITSON:
1650.



TO THE MOST High and Mightie, moſt *Gracious and Religious* Prince, JAMES By the Grace of GOD, of *Great Britaine*, *France* and *Ireland*, King, Defender of the Faith Apoſtolicall, &c. *All bleſſed happineſſe in this life, and eternall bliſſe in the life to come.*

THE Picture of Puritie, and Patterne of Piety, (Moſt Gracious and dread Soveraigne Lord) holy *Bernard* by name, deciphereth out at large, the groſſe enormity of that ugly Vice Ingratitude; ſaying, that it is *Inimica animæ, exinanitio meritorum, diſperſio vir-*

virtutum, &c. An enemy to the Chriſtians Soule, an exile of Merits, a ruine of Vertues, and a conſuming Fire, that ſcorcheth up the Fountaine of all Godlineſſe. Leſt therefore I ſhould condemne my ſelfe of this ſenſuall ſinne, and be challenged of groſſe Ingratitude; I have preſumed (craving pardon for my arrogant audacity herein) in token of my loyall duty to your Sacred Majeſty, to tranſport theſe Lines Laconicall, and Letters Impolite, to the happie Haven of your Princely heart; wiſhing to your Royall Grace, the Silver of all Earthly proſperity, and the Gold of all Celeſtiall felicity. If your Highneſſe reſpect the matter, it is Celeſtiall: if your Supremacy the manner, it is too

too

too Terreſtriall: Yet pardon (moſt religious Prince) this my bold attempt, partly weighing the compulſion of entire affection, and partly conſidering the neceſſitie of your ſimpleſt ſubjects erudition. Thus ceaſing further troubling your Majeſties ſacred eares, proſterning my ſelfe upon the knees of ſubmiſſion, at your Highneſſe foot-ſtoole, for pardon for my preſumption herein; I begge, without intermiſſion, before the Throne of Grace, that it would pleaſe the Almighty to bleſſe, protect, and defend your Royall Majeſty, your bleſſed Bed-fellow, and all your Royall Iſſue, in this Life preſent, and in the Life to come Crowne you all with the

Crown

Crowne of immortal Glory, and that for JESVS CHRIST sake, our onely Lord, and ever-living Saviour. Amen.

From Hamstead in Essex,
this 16 of *Octob.* 1608.

Your Majesties most humble Servant, and most Loyall Subject,

HENRY GREENWOOD.

THE RACE CELESTIALL: Or, A speedy Course to SALVATION:

1 Cor. 9. 24.

So run, that ye may obtain.

BOETIVS, in his Booke *De Consolatione Philosophiæ*, saith, *Quod unicuique viro bono inserta est quædam cupiditas boni: id est*, That in every good man there is inserted a fervent desire of that which is good. Now, the true & cheifest good thing that Boetius.

that may possibly be desired of mo
tall man (in which only the soule
man is fully satisfied) is the Lo
God: according to that of S. Aug
August in lib Confess. stine; *Fecisti nos Domine, ad te, & in
quietum est cor nostrum, donec quiesc
in te: id est*, Thou hast created us (O
Lord) for thy owne selfe; and ou
hearts are disquieted, until they fin
a firme rest in thy self. And (as tho
Bernard. saith S. Bernard) *Illud est verum
& summum gaudium, quod non crea
tura, sed Creatore concipitur: id est*
That is the true and cheifest joy
which is conceived, not of the cre
ture, but the Creator.

Now the Lord (that is *Omnium
summum bonorum*, Of all good thing
the cheifest) can by no meanes be
obtained, but by a true & lively faith
in Jesus Christ, his well-beloved
Sonne, proving it selfe by gu
fruits of amendment; by whom w
are reconciled againe to the Lor
and brought into the favour of th
most High; of which, by our sinne
we have justly been deprived. As
Leo. well saith Leo; *Non dormientibu*

per-

pervenit regnum cælorum, nec otio, nec desidia torpentibus præmium æternitatis promittitur: sed vigilantibus & bene viventibus: id est, The Kingdome of Heaven falleth not to the Sluggards share, neither is eternall blisse promised to idle and evill persons; but onely to those that live by faith, and are vigilant in the works of godlinesse.

The holy Apostle therefore, having in the former Chapters of this his first Epistle to the Corinthians, earnestly and industriously taught them the true Path that leadeth to Life; having also perceived, that they had embraced his Doctrine willingly, and runne in the same in some measure chærfully: he doth here in this Golden Simile, (that they might have their Portion in the Lord) exhort them to perseverance, holding out to the end of their lives; knowing that of our Saviour in the Gospell to be true: Hee that endureth to the end, the same, and none but the same, shall be saved. Mat. 10.11

In

In which words, the Apostle
rowed a similitude, *à certa*
cursorio, from a terrestriall R
for a temporary Prize: For as
that Race many runne, but one
ceiveth the Prize; namely, he
all the rest out-strippeth, and co
meth first at the end: even so in
Race of Christianity, no man
be Crowned, but he that hold
out to the end of his life: Yet n
withstanding, there is this di
rence in this similitude; that
the Race Terrestriall he is on
guerdoned with reward, that
cheth first the Butt; and in
Race Celestiall, not onely one,
all may be Crowned with eter
ting Blisse.

In which excellent Simile, t
Apostle compareth, *Cursui vitæ*
stadio pietatem: præmio salutem
id est, Our Life to a Race, or running
Piety, and Godlinesse, to a Ra
wherein we must run; and everla
sting Blisse to a promised Reward.

Text. So run, that yee may obtaine.
That is, so live in this life, und
th

the Gospell of CHRIST JESUS, that ye may obtaine everlasting Life, in the Life to come. In which heavenly Exhortation of Paul, wee may generally observe these three things.

First, *Quid sit currere*, What is meant by this word, Run. 1

Secondly, *Qualiter currendum*, how we must run to obtaine: So run. 2

Thirdly, *Præmium promissum*, the reward promised to all those that run lawfully. 3

First, Run. By this Race, or running, is understood this present life of man. 1

The life of man is compared to many things: some of the Philosophers have compared it to a Bubble; some, to a Sleep; some, to a Dream; some, to one thing; some, to another. Job 7.7.

Job compareth it to a Wind; the Prophet David compareth it to a Shadow; Iames, to a Vapour; Peter, to a Flower; Esay to Grasse; and the Apostle Paul, in respect of the celerity and swiftnesse thereof, compareth Ps.109. 23 Iam.4.24. 1 Pet.1.24 Esa.40.6.

it

Augustine. it here to a Race, or running. *aliud* (saith S. Augustine) *est noſtra, niſi quidam curſus ad mortem vita diem crescit, decreſcit; vita mortalis, & mors vitalis; id est,* is our life, but a certaine running death? Our life, while it encreaseth decreaseth; our life is dying, death is living.

The Traveller, the longer he goeth on his Journey, the nearer he is his Journeys end: the Children of Israel, the longer they wandred in Egypt, the nearer they were to the Promised Land: So every mortall man, the longer he liveth, the nearer he is his Journeys end, Death. Time & Tide stay for no man. Our haires doe soon turne gray, and our tender Youth is soone metamorphosed into crooked Age: *Cito pede labitur ætas; id est,* The dayes of man passe swiftly passe away. *Tempora labuntur, tacitisq; ſenescimus annis, & fugiunt fræno non remorante dies:* Time swiftly passeth, and old age soon cometh on; no Bridle, so strong as can keep in our galloping

Poet.

Ovid.

He that runneth in a Race, never stayeth, till he commeth at the end thereof: so every mortall Wight (*volens nolens*, willing nilling) never staieth, til death (the end of his race) stayeth him. The Picture of Patience (Iob by name) considering the swift passage of the dayes of man, compareth them to the swift Race of a Post, saying, *Dies mei velociores sunt cursore: id est*, My days are swifter then a Post: yea, swifter are they then a weavers shuttle, they are as the motion of the swiftest ship in the Sea, & as the Eagle that flyeth fast to her prey. Our yeares are spent (saith the Psalmist) as a tale that is told: Iob. 9:25. Iob. 7:6. Iob. 9:26. Psal. 90:9. Psa. 90.10. ca, our life is quickly cut off, and we are soon gone, therefore fitly is our life compared here by S. Paul (in regard of the violence thereof) to a Race, or Running.

From hence every Christian is to learne this lesson, that (seeing our life is nothing else but a running to death) hee redeeme the time, make use of it, whiles hee hath it: for the houres spent cannot bee recovered,

bered, time past cannot be
called.

Ecce nunc tempus acceptum, (saith
2 Cor. 6. 2. Apostle) Behold now is the acce
time, behold now the day of sal
on. This life is the time whe
our election must bee made sure,
sealed up to our spirits by the in
lible testimony of the good Spir
God: This life is the time, wh
every man in his calling, m
worke out his salvation with f
and trembling: this life is the
wherein we must bee admitted
the Kingdome of Grace, if ever
looke to bee admitted into the
dome of Glory: In this life
we be matriculated into the m
call body of the Church, if ever
will look to sit at the Bridegro
Table in heaven: In this life
wee have heaven in inchoatio
after this life we will have it in
fection,

The Husband-man will
loose slack his opportunity, and
his time in tilling and sowing
ground, that in summer he ma

the better crop: The Tradesman will not misse his faires & markets, that he may increase his stocke the more in those his painfull affaires. The Stork in the ayre, the Turtle, the Craine, & the Swallow observe their time, as saith the Prophet: the little silly creature (the Ant by name) gathereth in Summer whereby she may live in winter. Even so should every Christian take his time, and treasure up (with the painfull Bee) the hony of good workes in the hive of his heart in this life: that hee may (with the faithfull servant) be welcomed into his Masters joy, in the life to come. But alas, alas, men are so besotted with blindnesse and ignorance, that they may be sent to the very senseles creatures for wisdome in this point. Aske the beasts, and they shal teach thee, & the fowls of heaven, and they shall tell thee, (saith the just man Job.) or speak to the earth, and it shall shew thee, or the fishes of the sea, & they shall declare unto thee. *Esays* Oxe knoweth his Masters stall, and his Asse his

Ier. 8. 7.

Prov. 6. 8

Iob. 12. 7, 6

Esay. 1. 3.

Masters crib: but miserable man h
not knowne his Maker.

O let us not be worse than
Asse, and Mule, that have no un
standing: but let us (in the fear
God) know our times and seaso
Esa. 55. 6 Let us seek the Lord while hee
be found, and cal upon him while
is near. Let us in no wise pos
our amendment from day to da
Let us libe no longer in care
security, like sensuall, brutish,
hellish Epicures, that neither
lée be, nor yet respect the Judgem
to come: that sing that cursed
taph of Sardanapalus:

Ede, bibe, lude, charum præsenti
Poet. *exple*
Deliti is animum: post mortem
voluptas:

Id est, Eat, drink, play and be mer
live in all kind of pleasure: for
death there is no pleasure: That
with the old man in the Poet:

Because my dayes are short
which I have here to live;
To women, wine, and pleasant
I meane my selfe to give.

Let us not be like those foolish Virgins, that knocked at the gates of heaven too late, when the doores were shut against them: For, after this life there shall be no place for pardon, nor time for Repentance; therefore in time look to the welfare of thy déere Soul, that thy Soul may fare wel, not for a time, but for ever.

One depth (saith the Psalmist) calleth for another: The depth of our misery crieth for the depth of Gods mercy: let us therefore be as swift in running the race of Christianity, as our lives are swift to leave us: let us be as swift to kill sin in us, as sin is to kill us. O (beloved) let us bée as swift to pull out the sting of the Scorpion, which is sin, as he is with his sting swift & ready to stab us at the heart, and wound our souls incurably: that when death, the end of our Race, shall come, (which is most certaine, and yet his time most uncertaine) it may be unto us, as it is to all the Saints of God, *Ianua vitæ, finis miseriarum, initium refrigerii, scala ascensionis in cœlum: id est*, The Psal. 42.7

gate to life, the end of miseries, the beginning of everlasting refreshing, and the Ladder of ascention to the highest and happiest heavens.

So run, that ye may obtaine.

Text.

2 Secondly, *Qualiter currendum? id est*, How must we run? To obtaine. So run,

If wée will run to obtaine, we must run these three wayes,

1 First, *Directe, recta via*, the right way.

2 Secondly, *Celeriter seu festinanter*: Swiftly, or speedily.

3 Thirdly, *Perseveranter*, Perseverantly, holding out to the end.

1 First therefore, that wée may obtaine, we must run directly, the right way that leadeth to life.

Those that run in a Race, will not make the furthest way about the nearest way home (as wée say) but they will take the shortest cut that may be, and run the directest way that can be, that they may the rather obtain. So should wée run in the right way that leadeth to life, if wée will obtaine life everlasting.

Lac-

Lactantius speaking of mans creation, saith, that *Homo incedit erectus in Cælum: id est*, Man goeth right up, lifting his eyes toward heaven: Lactant.

Os homini sublime dedit, cœlumque tueri jussit; Ovid.

Id est, God gave man a lofty face, a face to behold the heavens: whereas other creatures fasten their eyes upon the center of the world, from whence they came, hanging downe their heads to the earth like bulrushes. As man therefore was created pure & upright in Soul, and straight and right in body, carrying his head toward heaven: so must hee run (if ever he will obtaine heaven) in the straight way, and right path that leadeth to Heaven.

Many there are that seek the Lord and find him not, because they seeke amisse: so many there are that run, (yea al men living are runners) yet are they far from obtaining, because they run amisse.

There are four sorts of grounds, yet but one fructiferous: there are four wayes in the world, yet but

one (and that a narrow one) t
leadeth to life. Generally, there
but these two: the way of Godlin
and the way of Iniquity: whereof
one in the Gospell of Matthew,
called, The broad way, and the oth
The strait and narrow gate: yet
John (considering the multiplicity
this dangerous Laby zinth) doth
out this broad way into three ma
heads: into Luxury, Coveto usne
1 Joh. 2. 16. and Pride, saying, Whatsoever i
the world, is either the concupiscenc
of the flesh, the concupiscence of t
eye, or the pride of life:

Hæc tria pro trino numine mund
habet.

poet. *Id est*, This is the Trinity which th
world doth worship. These ways
are wide and large, and whole mul
titudes walke in the same: *Magn*
plenitudo hominum, sed magna soli
do bonorum: id est, There is a grea
plenty of men, but there is a grea
scarcity of good men.

These wayes seeme pleasant to
walked in, yet, *Novissima illarum*
mors est, The end of these wayes i
death

death: for the Debill, like a subtill fisher, sheweth the bait, but hideth the hook: sheweth the unprofitable profit, and unpleasant pleasure of sin, but hideth the hooke from mens eyes, which is death, according to that of S. Paul, *Stipendium peccati mors est*; The wages of sin is death here, hell and damnation hereafter. Sinne seemeth at the first to fawne upon a man, but yet in the end it will (with Cains dogge) plucke out the very throats of our soules. Gen. 4.

In these main rodes (the more is the pity) doth the greateth part of mankind run headlong to perdition, without any check of conscience, remorse for their sins, or any reclamation in the world. Sin never more then in these our dayes of the Gospell abounded, the Debill hath more followers then Christ; the whole multitude cried, Crucifie him, Crucifie him; but there was but one, (and that a silly woman) that laboured to set him free. The saying of Paul to the Romans is verified in these our dayes of sin, There is none righteous Mat. 27. 16.

Rom. 3. 10 no not one: there is none that m
11, 12. standeth: there is none that seek
God: all have gon out of the way
are altogether unprofitable; there
none that doth good, no not o
Gal. 5. 19, Pride, Whoredom, Adultery, For
20, 21. cation, Uncleanneſſe, Watonnes
dolatry, Witchcraft, Hatred, Deb
Emulation, wrath, Contention, S
tion, Hereſie, Covetouſnes, Drun
nes, Swearing, Forſwearing, Blas
my, Prophaneneſſe, contempt of
Word, diſpiſing of Gods Meſseng
and the like abominations are, r
ning in every angle of this our
land; yea, our Land is become a
of ſin, a pit of pollution, and a
of abomination; defiled with in
ty, *A vertice capitis, uſque ad pla
pedis, id eſt*, from top to toe, ha
Lam. 3. 22. no ſound part throughout it: yea
whole Land is out of course: An
is the great mercy of God, that
are not conſumed.

Yea, theſe laſt dayes of the
are like to the dayes of Iſraels
vocation of the Lord in the wil
neſſe: wherein we preferre the

bery of Egypt, abode the sweet Manna of heavenly bliſſe.

Yea, that saying of the Prophet is verified in the most part of mankind: That the children gather sticks, the fathers make the fire, & the women bake the cakes for the queen of heaven: that is, they offered sacrifice to the Sun and Moon, and Planets, which they called the queen of heaven. So the beast of Rome with his Antichristian crue, doth sacrifice to Mary, making her an Idol, and calling her (as in their *Salve Regina*, and *Regina cœli lætare*, doth appeare) the queene of heaven. They make Ignorance the mother of their Devotion: Sir John *Lacke-latine*, and Sir Anthony Ignorance are their cheifest Clerks, and best Masse-mongers. Ier. 7. 8.

Yea, the world is grown to that height of reprobation, that that which is written in Job, is verified of many: They say to God, Depart from us, for we desire not the knowledge of thy wayes: who is the Almighty that we should serve him? Full little thinking that the Lord Iob 21. 14 15.

shall

shall answer them with the like *Di-*
Mat. 7. 23. *cedite*, Depart from me, ye workers of iniquity.

Thus we see, how the worldlings run in the race of iniquity, the broad way to the lake unquenchable: some in the race of Atheisme, some in Popisme, some in Mahumetisme, some in Paganisme; but few there are that run in the race of Christianisme. But thou that wouldest be saved, thou that wouldest so run that thou mayst obtain, run not in any of these wayes, but flye from sinne, as from a stinging Serpent, and a biting Cockatrice: For they that doe such
Gal. 5. 21. things, shall not inherit the Kingdome of God.

The right way therefore wherein we must run, is the way of Godlinesse, the way of Christianity, the
Hac viaiter ad superos. way of the Word of God, framing all our thoughts, words, and operations, according to the precise and strict rule of the same: For *Factores legis justificabuntur*: *id est*, The doers of the Law shall be justified, saved, and glorified.

This

This way of Godlineſſe is a bleſſed way to walk in: It is ſweeter than the hony, or the hony combe: *Jugum Chriſti ſuave eſt, & onus ſuum leve: id eſt*, The yoke of Chriſt is eaſie, and his burden light. *Mandata ejus gravia non ſunt: id eſt*, His Commandements are not grievous: and his Commandment are exceeding large: Her waies are waies of pleaſure, and her paths proſperity. It is a lanthorn to our feet and a light unto our paths: It is a pillar of fire to carry us through the wilderneſſe of this world to the Celeſtiall Canaan, it is the power of God to ſalvation to every Beleever, both Jew and Grecian: It is able to ſave our ſouls, it is able to make us wiſe to ſalvation: it is profitable to teach, to improve, to correct, to inſtruct in righteouſneſſe, and to make us perfect in all good works.

Pſal. 19. Mat. 11. 30 1 Joh. 5. 3 Pſal. 119 Prov. 3. 17 Pſal. 119. 105. Rom. 1. 16 Jam. 2. 21 2 Tim. 3. 15, 16, 17.

It is comfortable in all caſes and parts of our life, both in proſperity and adverſity; both in life and death: If we fight, it is a ſword: if we hunger, it is meat: if we thirſt, it is drinke; if we be naked, it is a garment:

ment: if we be in darknes, it is light yea (in a word) the word of God is

Mat. 7. 13. The high-way to heaven, enter therefore in at the strait gate of amendment: & run in the same, from faith to faith, from grace to grace, from vertue to vertue, from strength to strength, til thou bee'st a perfect man in Christ Jesus.

Ro. 13. 12. 13, 14. Cast away the works of darkness, and put on the Armor of light: walk honestly as in the day, not in gluttony, and drunkennes, neither in chambering and wantonnesse, nor in strife and envying; but put on the Lord Jesus Christ, and take no thought for

Mat. 10. 16 the flesh to fulfill the lusts of it. Be wise as the Serpent, be innocent as the Dove.

Amongst divers points of wisdome to bee found in the Serpent, this is one: namely, She casteth her coat, and so renovateth her age, as

Arist. de nat. Animal lib. 8. cap. 17 Aristotle saith. These three beasts *Tum Vere, tum Autumno*; both in the Spring, as also in Autumne, do cast their skinnes, viz. the beast like a

Pellio. Lizzard, called in Latine *Stellio*.

Quia habet maculas, quasi stellas collo infixas: Because he hath spots in his necke like starres: *Lacertus*: the Lizzard; and the *Serpent*. And to do this they go through some narrow cranny or other, to loosen their skinnes and cast them within foure and twenty houres. So shouldest thou put off the old man with all his workes: And to do this, thou must goe, *Per strictam rimam pœnitentiæ*: *id est*, Through the narrow cranny, and strait gate of amendment. *Lacertus Serpens.* Col. 3. 9.

Meditate therefore (with the Iust man) in the Law of God day and night. Let the candle of faith burn cleer in the lampe of thy heart, and nourish it with the oyle of love and good workes: Walk not in the counsell of the wicked, stand not in the way of sinners: sit not in the seat of the scornfull; but run in the race of live wel, & ithing wel, thou maist die well, and after death, eternally speed well, obtaining that blessednesse: Blessed are they that die in the *Lord*. Psal. 1. 2. Psal. 1. 1. Apoc. 14.

So run, that ye may obtaine. *Text.*

And that we may run in the Race of

of Godlinesse, one Caveat is exceeding necessary: namely, that we avoid wicked company, which will draw away our hearts from this Race Celestiall. *Qui tangit picem,* Eccles.13 *coinquinabitur ab ea: id est*, He that toucheth pitch shalbe defiled therewith, *Cum sancto sanctus eris, & cum perverso perverteris: id est*, With the holy thou shalt be holy, and with the froward thou shalt learne frowardnesse: for birds of a feather will fly together.

It was not lawfull for a Jew to converse with a Samaritane: if an Hebrew did eat with an Ægyptian, it was counted abomination, so must we count it abomination, and hold it a point of reprobation, to frequent the company of damned hel-hounds, and hellish miscreants: Let us therefore flie all occasion and every apparition of evill; let us delight in the company of those that feare the Lord, and excell in vertue. Well therefore saith Seneca *Cum illis versare, qui te meliorem sunt facturi, vel quos meliores efficere possis: id est*, Keep company Seneca

with

with those that may make thee better, or whom thou maist make better

I command you therefore, brethren, (as saith S. Paul) in the name of our Lord Iesus Christ, that yee withdraw your selves from every brother that walketh inordinately, and not after the instruction which ye received from me. 2 Thes. 3.6

And to conclude this point, I give every Christian this good counsell with good king Solomon: My son, if sinners do intice thee, consent thou not. If they say, Come with us, we will lay wait for blood, we will swallow up the innocent whole, like a grave: we shall find all precious riches, and fill our houses with spoil: Cast in thy lot among us, we will have all one purse: My son, walk not thou in the way with them, refrain thy foot from their path, for their feet run to evill, and make hast to shed bloud. O that these my words were written; O that they were written in a book, O that they were written with an iron pen in lead, or in stone for ever! O that they were engraben in a brasse Pro. 1.10, 11 12, &c. Job 19.23, 24.

Table

Table of every young mans h
that so bad company may not b
destruction!

Text. So run, that ye may obtain

2 Secondly, if wee will run t
tain, wee must run, *Celeriter, s*
stinanter, swiftly and speedily:

Bernard *Vita brevis, via longa* (saith S. B
nard) *si vis ad metam pervenire,*
pe celeriter currere: id est, The li
man is very short, the way to h
is very long, if therefore thou
obtain, thou must runne exce
swiftly. We see that those t
an earthly race (e that but fo
reward) how swiftly do they
themselves to run: according t
of the Poet:

Poet. *Qui cupit optatam curſu conti*
metam:
Multa tulit, fecit que miſe
vit & alſit.

Id est, He that desireth first to
the mark, taketh much paines,
teth abundantly, and runneth e
ding swiftly. Even so should
that we may obtain an eter
reward in heaven, run in th

of Gods Commandements, being
shod with the shoes of the Gospell
of peace, like Roes exceeding swiftly;
The senseless creatures are a
looking-glasse to all Christians in
this respect.

The Sun (as saith the psalmist) like a giant rejoiceth to run his race: that is, valiantly and swiftly: swift in his motion, and speedy in his race, for in the space of xxiv. houres hee compasseth the earth round about, that nothing is hidden from him, and goeth from the one end of heaven to the other, that nothing is wanting in him: so the Lord our God hath set every man his task upon earth, which is, To work out his salvation with feare and trembling. A great matter, a short time, a long way from Egypt to Canaan, from the gates of hell to the doores of heaven: therefore the Gyants wee had need to runne swiftly, lest we come too late, and be shut out of heaven, like the five foolish aforesaid Virgins. Psal: 19.

So the Sun in the heavens is a looking-glasse unto us in this regard, so is

is also the Sonne of God C
Jesus, above the heavens to be
Gregory tated of us all in this point, O
Christi actio, nostra debet esse in
id est, Every action of Christ o
to be a matter of imitation
Christians.

As he was *Immensus Majest*
comparabili fortitudine, so was h
comprehensibilis celeritate: id est, A
was great in Majesty, incompa
in fortitude, so was he also in
prehensible in celerity and s
nesse. He wrought the works o
Ioh. 9. that sent him while it was
without any delay in the world.

This Bridegroome Christ
(even as the Sun) went forth o
the Chamber of the highest
vens from the bosome of the F
and from the invisibility of th
binity: and descended downe t
earth, & became Man, and wa
unto Man in all things, sin on
cepted, and valiantly in the w
nesse pitched a field against Sa
that old Serpent and roaring
and overthrew him in the D
breas

bruising his wily head, and ouer-
coming his chiefest power: fulfil-
ling the law in every point and tittle
satisfied Gods Iustice for us, appea-
sing his wrath against us, purchased
celestial mansions to us, by offering
himself in Sacrifice to the Lord of
hosts, upon the crosse at Golgotha
for the sins of the whole world: by
his death and passion, by vanquishing
hell, by conquering death, by his glo-
rious resurrection and ascension, and
sending of the holy Ghost: Hee
came from the Father, and came into
the world; And in short time (yea, in Ioh. 16. 23
the space of 33 yeers) wrought the
redemption of all beleevers: And left
this world, and went againe to his Ioh. 16. 28
Father.

The Spouse of Christ considering
her Husbands great velocity, celeri-
tie and swiftnesse, saith: Behold he
commeth leaping by the mountains, Can. 2. 8. 9
and skipping by the hils, my Welbe-
loved is like a Roe, or a young Hart,
he *Venit, vidit, vincit*: He came from
heaven, he saw the earth, and over-
came the Dragon.

Thus

Thus, after Christs exam
should wee that professe our
Christians, run swiftly in the
godlinesse, holinesse, purity,
bedience to the commandeme
our heavenly Father: Thus
wee run, *In vestigiis Jesu*, in the
Ioh. 14:6: steps of Christ Jesus, who is *Via*,
tas, *vita*, *i.e.* The Way, the Tru
the Life: and the true way to
verlasting. To the performa
which duty, the Lord grant
his grace (for of our selves w
not able to set one foot forwar
heaven) that so we may be able
his glory and our soules eter
good) to doe his will in earth
willingly, swiftly, and as spe
as the Angels do it in heaven.

Now (deare brethren) that
may run thus swiftly in the r
godlinesse, and in the course of
stianity, two things are necessary

1 First, *Ut simus intus vacui*,
we be empty within.

2 Secondly; *Ut simus extra*
rati: *id est*, that we be unladen
out.

Fir

First, we must be empty within. I

Now, what is that which clogeth us so sore within, and hindereth us from running in this godly race? Surely that is sin.

So weighty a thing is sin, As it strake downe Sathan from heaven. Luke 10.

So weighty a thing is sin, as it caused the earth to open her mouth, and swallow up cursed Kora, debillish Dathan, and that abiect Abiram with all their treasonous crue. Num: 16. 32.

The Prophet in respect of the weight thereof compareth it to Lead, and that worthily: for as Lead in the clocke causeth, by the weight therof, the cogs, wheeles and gimmers successively to move one after the other: even so the weight of sin doth drawe the cogs of our carnal cõcupiscence, the wheels of our lewd desires, and the gimmers of our untamed affections, from one sin to another: according to that of S. Gregory, *Peccatum quod per pœnitentiam non deletur. mox suo pondere ad aliud trahit: id est,* If sinne by repentance presently bee not done away, by the weight there- *Gregory.*

of

of it will soon draw a man to
sin; as we finde it exemplified
Prophet David, who fell from
nesse to concupiscence, from
piscence to adultery, from
to murder.

Of the weight of sinne the
Psal. 48. 4. phet David speaketh: Mine iniq
are gone over mine head, and
a weighty burden they are to
for me.

The Prophet Esay calleth
bands of wickednesse heavy bu
intolerable to be borne. The
Esa. 58. 6 the world being laid upon the
ders of Jesus, upon the C
were so weighty, and heavy
they forced him (having the w
of Gods wrath for them also
him) to cry out on this manner
Mat. 27. 45 his God: *Eli, Eli, Lamasabach*
My God, my God why hast
Mat. 11 forsaken me? If the yoke of C
be easie, and his burthen light;
of necessity on the contrary,
the yoke of Sathan, which is
uneasie, heavy, and intolerable
borne.

By which it may appeare, that sinne is an intolerable burthen, and a great impediment to this Christian Race.

Let us therefore (as the chosen Vessell doth exhort us) cast away every thing that presseth us downe, and the sin that hangeth so fast on: Let us run with patience the Race that is set before us. Where it is evident, that we cannot run with patience the Race that is set before us, unlesse we doe cast away our sinne from us, which do hang so fast on us. Heb. 12. 1.

Moses was not permitted to come neere the Lord, before he did discalciate himself: Put off thy shooes, for the place where thou standest is holy ground. So must we put off the filthy shooes of iniquity, and abandon sinne from the Castle of our hearts, before we can be able to stand in the path-way to Joyes, which is an holy ground: therefore, much lesse are we able to run in the same, and most unapt to run swiftly.

Let us therefore (in the name of

God) purge our soules and
from sinne, with the Hyssop of
grace: Let us separate them
us, and our selves from them,
as the East is from the
North the South: Let us loath
test, and abhorre them, becau
Lord doth loath, detest, and ab
us for them: as we have given
members as weapons of unr
ousnesse, to the service of Sat
ungodlinesse of this life; even
us give them as weapons of r
ousnesse to the service of the
godlinesse of life: as we have
in the race of the first Adam, by
mission of sinne; so let us run
the Race of the second Adam, J
CHRIST the righteous, by p
mance of righteousnesse: let us
from sin, and do that which
let us seeke peace, and ensue
us *Plangere plangenda*, Bewa
sins, that ought to be lamente
via peccata, gravia deflerant
(saith Isidore) Great sins
great lamentation; sweet
have sowre sawce; rejoycing

more have mourning for sin. Let it therefore be, *Tam proni ad lamenta quàm fuimus ad peccata*; as prone to lamentation, as we have been to transgression; as ready to lament them, as we have been to commit them.

Let us sweep every corner of our hearts clean, with the Brooms of Penance, and let us water them with the salt teares of earnest Contrition; so that we may be fit Receptacles for the Lord to dwell in: and being anointed with the Oyle of Grace, we may runne swiftly in the race that is set before us, and obtaine the reward prepared for us.

So run, that ye may obtain.

Secondly, if we will run swiftly the path way to Heaven, we must *Exuta exonerati*: *id est*, unladen our selves. *Text.* 2

They that runne in a Race, will have their Cloaks, Doublets, and all their outward Garments, that they may run the more speedily, and obtaine the more assuredly.

And so in like manner, we
be unburthened of all outward
ters whatsoever; especially,
excessive care and affection that
turally we beare to this
World, or else Hell and Damn
will be our best reward.

We must forsake all, if we
be followers of Christ; as Peter
to his Master: *Ecce nos reli*
Mat. 19. *omnia, & secuti sumus te*: i. Be
we have forsaken all, and follo
thee. Well and wisely said Pet
saith S. Bernard) we have for
all, and followed thee; for he
not have followed Christ laden
we have an example in the
Mat. 19 Chapter of the Young man, th
that *Vende omnia, & da pauperi*
id est, Sell all, and give to the p
chose rather to leave Christ, then
sake his riches for Christ.

Yea, it is a thing impossi
such covetous Chuffes to run
Mat. 19. 24 in the way to life: It is easier
Cammell to go thorow the ey
needle, then for a rich covetou
to enter into the kingdom of

Nemo potest Dominis recte servire Poet
duobus.

Est, No man can serve two Masters: no man can serve God and Mammon; God and Riches. He that hath his Treasure in Earth, cannot have his conversation in Heaven: For, where the Treasure is, there will the heart be also. Mat 6.21.

If therefore Riches encrease, let us not set our hearts upon them. Let us use this World, as though wee used it not: let us hold all Dung, for the gaining of JESUS. As Christ said in the Gospel of John, That his Kingdome was not of this World; so should we say, that our delight is not in this World, but our hearts are altogether in the World to come. Let us take no care what we shall eat, or what we shall drinke, or wherewith we shall be arrayed. After all these things, the Muck-worms of this World, the Pagans, Infidels, and Heathen people seek, that have neither knowledge of God, nor fear of God before their eies: But let us cast our care on the Lord; for the Lord Joh 18. 1 Pet. 5.7. Mat. 4

onely careth for us. Therefore, Peter and Andrew left their Nets, to follow Christ; and as Elisha his Oxen and his Plough, to follow Elijah the man of God: So should we leave whatsoever is in the World, to follow the Son of God from Heaven.

1 King. 19. 20.

Crates.

We read of Crates Thebanus, that (because he could not apply himself to the study of Philosophy, in regard of his Riches) hee took his Money, and cast it into the Sea, saying, *Ego perdam te, ne tu perdas me*, *I* will destroy thee, lest thou destroyest me. So, if we find that Wealth, or any other thing in the World is an impediment to us in the Christian Race; let us cast them from us, not (as Crates did) into the Sea, that were a fond and foolish thing: But let us cast our Bread upon the waters; that is, bestow them upon the poore, as Christ did with the young man, in the Gospell of Matthew.

Eccl. 11. 1

Thus therefore should we empty our selves of sinne within, and of the burthen

burthen our selves of the cares of this wicked world without, if we will run swiftly in the High-way to Heaven.

So run, that ye may obtain.

Text. 3

Thirdly, if we will run to obtain, we must run *Perseveranter*, Perseveramly, and continually holding out to the end of our Race.

Those that run in a Race, though they run never so directly, though never so swiftly, yet if they give over before they come at the end, they lose their reward. Even so, if we persevere not in the Race of Godlinesse to the end of our lives, we shall faile of the Kingdome of Heaven.

He that diggeth in a Golden Mine till hee commeth within five or six fadomes, of the Gold, and then give over: is not all his labour lost, and all his cost in vaine?

A Traveller, that having taken upon him a long Journey, and in the end giveth over, within two or three miles of his Journeys end; is not all his labour lost, and are not all his pains likewise in vaine?

Even so, *Nihil prodest cursus bonæ vitæ, nisi consummetur bono fine: id est*, The Race of a godly life profiteth nothing, unlesse it bee finished with a godly end.

If a man had lived in the profession of the glorious Gospel of Jesus for the space of twenty, thirty, or forty yeeres, and then prove an Apostata, back-sliding from the same, he is so far from obtaining salvation, as the end of him is worser than the beginning.

So that there is no hope of happinesse, without perseverance: For as the Tree falleth, so it lyeth, whether it falleth towards the South, or Northward; and as a man dyeth, so shall he be adjudged: If in the Lord, then shall he have his portion with Saints; if in impenitency, then shall he have his portion with Devils.

The Souldier is not guerdoned with Spoyles, before he hath obtained Victory: no more shall we be Crowned, before we have been more than Conquerors in Iesus Christ.

Well

Well therefore saith one: *Si nullus esset hostis, nulla esset pugna; si nulla pugna, nulla victoria; si nulla victoria, nulla denique Corona*: *i.* If there were no enemy, there were no fight; if there were no fight, there were no victory; if there were no victory, there were no Crowne: *Nam nemo Coronabitur, nisi qui legitime certaverit; id est*, For no man shall bee Crowned, but he that fighteth lawfully, *Ideo homines tentantur, ut tentati resistant, resistentes vincant, vincentes coronentur*: Men are for this cause tempted, that being tempted, they may resist; resisting, they may overcome; and overcomming, they may be Crowned. 2 Tim. 2.

So that the perseberance is all in all.

The woman of Canaan, by perseberant crying after Christ, got her Daughter to be dispossessed of the Devill. Mat. 15.

The man that had Guests come late to his house, by his perseberant knocking, got Bread for them of his neighbour at midnight.

So, by perseverance in the Race of Godlinesse, we shall obtaine the Bread of Life, Christ Jesus, that reigneth at the right hand of his Father, in glory for ever more.

Chrysostome Chrysostome speaking of this Spirituall Race, saith thus: *Initium multorum, finire paucorum; id est,* Many will begin to run in this good Race, but few there are that will hold out to the end.

Rome began well, and embraced the Gospell of Christ willingly: but
Prov. 26. 11 with the Dog, they returned to their former vomit of Idolatry; and with the Sow that was washed, they wallowed again in the mire of iniquity.

Mantuan So that Frier Mantuan reporteth thus much in discommendation of their City: *Heu Romæ nunc sub pecunia regnat; exilum virtus patitur; urbs est jam tota Lupanar, id est,* Alas, alas, Covetousnesse is Queene of Rome; all Godlinesse is banished from thence; the whole City is become a Stewes. And hereupon he giveth this Cabeat to all Christians.

Vivere

Vivere qui sanctè cupitis, discedite Romæ,
Omnia cum liceant, non licet esse bonum. Poet.

Id est, All you that will live a godly life, depart from Rome; for all things are there suffered, save godlinesse.

Oh, it had beene better for this Whorish City, never to have known the way of Righteousnesse; than after they have known it, to turn from the holy Doctrine given unto them: for the latter end is worse with them than the beginning; according to that in the Gospel: If Sathan be cast out, and enter in again with seven Devils worser than himself, the end of that man is worser than the beginning. 2 Pet. 2. 21. 2 Pet. 2. 20. Mat. 11. 45.

So Iulian, Emperour of Rome, began well, and for a while embraced the Gospel of Christ: but hee proved an Apostata in the end, dying, Cursing, Banning, and Blaspheming, and casting his bloud into the aire.

Demas followed Christ a while, but afterward forsook him: Demas hath forsaken me, loving this present 2 Tim. 4.

World,

Joh.6.66. World. Many of Christs Disciples went backe and walked no more
2Tim.1.15 with him. Thou knowest (saith S. Paul) that all they which are in *Asia*, are turned from me; of which sort, are *Phygellus* and *Hermogenes*,

So we see, that many have begun well, but few have persevered: But it were better that a Mil-stone were hanged about the necks of such Revolters, and cast into the middest of the Sea; for, the Lord will tread
Psal.18.22 downe Revolters under his feet, as Clay in the Streets.

Luk.9.62 He that putteth his hand to the Plough, and looketh back, is not fit for the Kingdom of Heaven. He that looketh back to his house and home, having his minde busied in other matters, cannot possibly make good worke: even so he that intangleth himselfe with the things of this present world, is not able to worke out his salvation with feare and trembling: For where the dead Carkasse is, thither will the Eagles resort; and where our Treasures are, there will our hearts be also.

He

He therefore that will obtain the Land that floweth with Milke and Honey, must forget the Flesh-Pots of Egypt; and he that will obtaine Heaven, must not cast his eyes to the Earth: He that is on the house top, must not come downe to fetch any thing out of his house; and he that is in the fields, must not returne backe againe to his house. He that is in the way to Heaven, let him not turn back againe to this world, lest he be attached of the Lyon, and cast into Hell. Mat. 24. 17

Lots Wife, for back-looking, was turned into a Pillar of Salt: And so every man that turneth back from the way of godlinesse, shall be turned into a Fire-brand, and burned with unquenchable fire: For whosoever shall deny IESUS CHRIST in this world, shall be denyed the Kingdome of Heaven of CHRIST IESUS in the world to come.

Back-looking, and back-sliding, must not be in Christians. Let us therefore (with Saint Paul) not looke behinde us, but to that which Phil. 3. 13.

is

is before us; namely, to the reward. Let us fasten our eyes upon Heaven Gates, and never leave running till we come at them.

The Bride of Iesus would not turn back from her holy Race, saying: I have washed my feet, how shall I defile them? So should every member of the mysticall Body of Christ say: I have washed my self from my sins, and by Gods assistant grace, will I never defile my self any more. For he that washeth himself (saith the son of Syrach) because of a dead body, and toucheth it again, what availeth his washing? So is it with a man that fasteth for his sins, and committeth them again? Who will heare his prayer? or what doth his fasting help him? Even so, beginning well doth nothing availe a man, unlesse perseverance be retained.

Cant. 5. 3

Ecc. 34. 26

Thou therefore that wouldest obtain, pull not thy neck out of Christs yoak, give not over in any case; but at the very first step thou settest in this godly Race, resolve to persevere

to the end of thy life, come what can come.

Manus igitur remissas, & genua soluta erigite; id est, Lift up your hands that hang downe, and your weake knees: Take heed that ye fall not away from the grace of God. Be not weary of well-doing: stand fast in the faith, and play the men, be strong, take courage to you, and persevere to the end: for he that endureth to the end, the same shall bee blessed. Heb. 12. 12 — 2 Thes. 3 13. — 1 Cor. 16 13. — 2 Chron. 15. 7.

Esto fidelis (saith Saint Iohn) *usque ad mortem, & dabo tibi Coronam vitæ, id est,* Be faithfull to thy death, and I will give thee a Crown of life. Apoc. 2. 10

Qui vicerit, dabo ei sedere in Throno, &c. To him that overcommeth, will I grant, to sit with me in my Throne. Apoc. 3. 12

Non enim incepisse, sed perfeciſſe virtutis est; id est, It is not the nature of Godlinesse to begin wel, but to perfect the work begun, *Nec incantibus, sed perseverantibus præmium tribuitur* (saith Remigius) *id est,* Hieron — Remigius

est. Neither is the reward given to enterers, but to enders; not to beginners, but to perseverers.

Whereupon Saint Gregory saith: *Incassum curritur, si ceptum iter ad terminum deseratur: id est*, He is a mad Traveller, that will not see the end of his Iourney: and he is a fond Professor, that will not labour to die in the Lord.

We read in the Gospel of Iohn, that our Sabiour, in the end of his
Ioh. 17. 4. life, said in this manner: *Opus consummavi quod dederas mihi ut facerem: id est*, I have finished the work which thou gavest me to do. And in the houre of his death, he said in like manner; *Consummatum est*, It is fini-
Ioh 19. 30 shed. So should every Christian, after the example of his Sabiour, labour to finish the worke which the Lord called him to doe: that so he may (with great peace of Conscience, and with unspeakable solace of heart) say upon his Death-bed, with the chosen Vessell, in his second Epistle to Timothy: *Certamen bonum*
2 Tim. 4. 7, 8. *decertavi, cursum consummavi, fidem ser-*

servavi, &c. I have fought a good fight, and have finished my course, I have kept the Faith: Therefore henceforth is laid up for mee a Crowne of Righteousnesse, which the Lord, the righteous Iudge, shall give me at that day; and not unto me onely, but unto all them that love his appearing.

Such was the resolute zeale, and zealous resolution of all holy Martyrs in former Ages, that nothing could make them forsake the profession of the glorious Gospel of Iesus; yea, this was their constant answer to their bloudy Butcherers: *Ure, tunde, divelle, lania, seca, Idola tua non adorabimus: potes corpora ista* (O Cæsar) *cruciatibus absumere, facere verò ut aliud sentiamus, aut loquamur, non potes: tua sævitia nostra est gloria; cùm nos interficere credas, de carcere corporis liberas: citius saxa, scopulosque & montes de loco suo movebis, quam nobis fidem Christo datam eripies; id est*, Burn, buffet, slay, devour, hew in pieces; thy abominable Idols will we never worship: thou

The resolution of Martyrs.

thou mayest (Cruell tyrant) consume with torments these our mortal bodies, but to make us think or speak otherwise than we do, canst thou never do: thy cruelty is our glory: killing us, thou dost but deliver us from the prison of our bodies; thou shalt sooner remove the Rocks and Mountaines from their places, than make us recant from the profession of the glorious Gospell of JESUS.

Dan. 3. 1. 23. Such was the resolution of Sidrach, Meshach, and Abednego, who rather than they would crouch to Nebuchadnezzars Golden Image which was 60. Cubits high, & 6. would be cast into the hot fiery furnace, which was made seven times more hot than usually it was, for necessary uses.

Such was the resolution of blessed Paul, that nothing could separate him from his Lord and Master, Christ: whose couragious Motto wee may finde in his Epistle to the Romans Rom. 8. 35 38, 39. on this manner: Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution

or famine, or nakednesse, or peril, or sword? No verily: for I am perswaded, that neither death, nor life, nor Angels, nor Principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Iesus our Lord, neither the love which we have to God, from us, who are made his sonnes through Christ Iesus.

And indeed, that which Paul promised, he performed; for he was beheaded at Rome, for his Gospels defence: Although the Sword did separate his head from his shoulders yet it could not separate him from his head, Christ Iesus.

Such was the resolution of the patterne of patience, that though the Lord should kill him, yet would hee put his trust in him. Job 13.15

Such was the resolution of Ignatius, Bishop of Antioch, after Peter, that the ravening Beasts could not make him flinch from his Redeemer. Yea, being commanded by the King *Ignatius*

of

of Syria, to be torn in pieces of
Beasts, and being led to the p
execution, he uttered this
sentence: *Nihil moror visibilium,*
invisibilium, modo Jesum Chr
acquiram; *id est*, I care neither
things visible, nor yet for things
visible; neither for things seen,
yet for things not seen: Onely
my care, that I may obtain CHRIST
JESUS; and with him, everlast
salvation. And when the
were let loose upon him, their
his last words (as saith S. Jerom
I am GODS Corne, and the teet
these wilde Beasts must grinde me
pieces, that I may be pure Bread
fine Manchet for CHRIST JES
his Table in Heaven.

Jerome

Apollonia

Such was the constant resolut
of that godly old woman Apollo
that she chose rather to have her
dasht out of her head willingly,
to be burnt to ashes, than to wo
any other god, besides the true
ever-living God.

Yea, this was the constancy o
holy Martyrs, that they would rat
endu

endure a thousand deaths, than shrink back from the Word of Life.

Peter was beheaded, for the Gospels defence: Iames thrown down from an high Pinacle, and his head cleft asunder. Yea, almost all the Apostles were put to grievous deaths; some were stoned, some hanged, some put to one death, some to another. *Peter* *James*

Old Simeon, that was Cousin-german to CHRIST (son to Cleophas and Mary) Bishop of Ierusalem after Iames; was nayled to the Crosse, being fiftcore yeeres old, and more. *Simeon*

Saint Cyprian beheaded at Sexti, nigh the City Carthage. *Cyprian*

Polycarpe, Bishop of Smyrna, Disciple to Iohn, was most pitifully tortured to death by fire. Yea, for the space of 300. yeers after Christ, and more, the Lord sent Persecution ordinarily to his Church. *Polycarpe*

Willingly did these Saints suffer, and joyfully did undergoe all these afflictions for the Kingdom of Heavens sake.

Hic

Augustine *Hic ure, hic seca, ut in æ… pareas Domine,* saith S. Augustine. Here burn me, Lord, here slay me, spare me hereafter. Do what thou will, Lord, with my body, so thou wilt spare my soul.

Ierome *Utinam,* saith S. Ierome, *ob nomini mei nomen, atq; justitiam, tota Gentilium turba me persequatur, & insultet; utinam in opprobriam meum totus hic mundus exurgat; tantum ut mercedem Jesu consequar: id est,* I would to God, that the whole Nation of the Gentiles, Pagans, and Infidels would, for the name of my God, and for the glory of his Gospel persecute me, & trouble me; I would to God, this mad and foolish World would rise up against mee, for the profession of Gods blessed Truth onely, that I may obtain CHRIST IESUS for my reward.

Ammonation Ammonation, Mercuria, Dionysia with divers other godly Women would run to the fire with their children, as to a joyfull feast of marriage thinking no greater glory on earth then to suffer for the Gospel's sake.

And

And thus should every man and woman (as they tender the welfare of their deare soules) resolve to suffer willingly, and beare patiently, whatsoever calamity may befall them in this heavenly Race: considering the torments of Hell, which by resisting they shall undergo: considering the joyes of Heaven, which they shall have by patience: and considering what others have done before them, as the Martyrs; and what Christ hath suffered for them; that so with perseverance, holding out to the end, they may obtain everlasting blisse.

The Merchant will through fire and water, suffering no repulse, that he may have his Pinnace fraught with plenty of pure Gold at the Indian Haven, according to that of the Poet:

Impiger extremos currit mercator ad Indos; Poet
Per mare pauperiem fugiens, per saxa, per ignes.

Hest; The painfull Merchant adventureth to the forraine Indies, beyond

yond the Seas, through fire &
fearing nothing, that he may
poverty, and obtain much
Even so, he that will have the
nace both of Soul and Body
with the Silver of all earthly
rity, and with the gold of all
all felicity, must run the
is set before him, with patience
ping over the wall of all obst
flictions, persevering til he
at the happy haven of Heaven
then he (being more than
in CHRIST JESUS) may
ver Death, Hell, and
Hos.13. 14 tion, saying with the Prophet:
mors tua, O mors; id est, O
I will be thy death; O Grave,
1 Cor.15 be thy destruction: And with
ant Paul; Death, where is thy
Hell, where is thy victory?
necessity, afflictions must
us that run in the high-way to
2 Tim. 3. 12. ben: yea, no man living can be
from them. All that will live godly
Acts 14.22 CHRIST JESUS, shal suffer per
tion: we must, through many
ons enter into the Kingdom of
Who

Whom the Lord loveth, he chaſteneth, and he ſcourgeth every ſonne whom he receiveth; we be baſtards and not ſons, if we be free from afflictions. Hebr. 12. 6, 7

Ego quos amo, arguo, & caſtigo : id eſt, As many as I love, I rebuke and chaſten. Apoc. 3. 19.

Qui diligitur corripitur : id eſt, He that is loved, is reproved.

The Oxen that are appointed for ſlaughter, are let run in fat Paſture: but thoſe that are not appointed to ſo terrible an end, are daily taught and ſubject to much trabell.

The barren tree is not beaten, but the tree that is planted by the Rivers ſide, and bringeth forth his fruit in ſeaſon, is ſorely ſhaken, and peerced.

The ſtones that were for *Solomons* Temple, were squared and fitted before they were laid in the building. 1 King. 7.

Every Chriſtian (who is a liveſtone in this ſpiritual building, as ſaith Peter) muſt bee hewn with the axe of affliction, and squared with 1 Pet. 2. 5.

the saw of correction, before he
bee received into the triumph
Church, whereof Christ Jesus is
head corner-stone,

Gregory. *Ideo Dominus quibusdam hic pa
non feriendo, ut in æternum ferat: i
hic ferit non parcendo, ut in æter
parcat: id est,* The Lord spar
some for a time, that he may p
them for ever: and he chast
some for a time, that he may
them for ever. Dives that was
on earth, was tormented in
and Lazarus that was corrup
earth, was spared in heaven.

Luke 16.

For *Qui vult cum Christo co
re in regno cælorum: id est,* He
will reigne with Christ in the
dome of Heaven, must *cum
compati in valle lachrymarum:*
must suffer with Christ in the
of teares: *qui vult consequi,
qui: id est,* he that will obtain
must follow Christ: and he
follow Christ, must take up
and follow him.

Luk. 24. 2.

Christ suffred before he en
glory: so must every Chri

suffer before he can be glorified: The servant must not be above his Master. *Si ergo compatimur, conregnabimus: id est.* If we suffer with him, we shall reigne with him. Ioh. 15, 20. 2 Tim. 2. 12.

Dulcia non meruit, qui non gustavit amara: Poet.

Id est, He deserveth not to taste of the sweet, that wil not tast of the sowre.

Iovinian, a King, having two sorts of wine in his Pallace, the one sweet wine, and the other sowre; decréed that whosoeber would taste of the sowre, should taste of the sweet wine: So whosoeber will taste of the sweet ioyes, that run through the celestiall Paradise, must first with Christ, sup of the cup of salt teares of affliction. *Iovinian.*

No marbell, therefore, if the Prophet in generall saith, that many are the troubles of the Righteous. No marbell if he compareth afflictions to wabes of the Sea: for as one wabe followeth ober the necke of another: so one affliction continually followeth another. For God is not like a Psal: 34.

waspe, that having stung once
sting no more: but there is a
lity of crosses with God, he
sting again, and againe. As
sorrowful messenger came to lo
ter another, even so one affliction
sisteth the Christian after another
the Viper leapt upon PAUL,
leapt off againe; even so affli
Acts 27. leape upon Gods servants, and
off againe.

Those therefore that runne in
Race of Godlinesse, must not th
this strange, neither must they
themselves free from all afflicti
for they are hedged in on every
with sundry kinds of troubles,
have three deadly enemies con
ally warring against them.

Whereupon Iob calleth the li
man, a war-fare upon earth, and
worthily: for we fight against
mighty enemies, the Devil,
World and the Flesh. The
nemy that withstandeth us in
way to heaven, is the Devil, by
respect of his cruelty and might,
compared to a roaring Lyon: I

devill like a roaring Lyon goeth up and downe, seeking whom he may devoure. The second enemy is the world, which is as subtill as the devill is powerfull, for by the profits and pleasures therin, it draweth many to the service of Satan. The third enemy, which is the flesh, is no whit inferiour to either of them. For Cæsar being asked what was the greatest thing in the world to overcome, said, *Se ipsum vincere*, to overcome a mans own self, this untamed affections. It doth alway rebell against the good motions of the Spirit: It was Judas to betray our soules into the hands of old Leviathan. 2 Pet. 5.

The Prophesie must be fulfilled: I will put enmity between thee and the woman, between thy seed & her seed: Therefore, the Church of God, in this respect is called *Ecclesia militans*, a warring Church, a Church that fighteth manfully under the banner of Christ, against the adversaries assaulted. Gen. 3. 15.

No marvell therefore (our life being a warfare) if this world be called,

led, *Valis lachrymarum*, a vale of teares: for afflictions are so common, that wee habe alwayes cause to fetch forth whole Oceans of teares with the Prophet DAVID, who (although hee were a man according to Gods owne heart) was a Pellican in the wildernesse of this world, whose nature is alwayes to habe teares trickling down her Bill: his teares were his meat and drinke: He watered his bed with salt teares, and washed his couch with continuall weeping.

Psal. 6.

This is the state and condition of all Gods children in this life, that wil run the race of Christianity: so that wee may conclude with Job, and say: Man that is born of a woman, is of short continuance, and is full of trouble.

1. Pet. 5. 9.

Job 14. 1.

Seeing then that we are borne to trabell, as the bird to flying, let us arme our selbes with patience: let us possesse our soules with patience, and let us run the race that is set before us with patience: knowing, that *Non sunt condignæ passiones*, &c. that

that the passions that we can suffer in this world, are not worthy of the joyes in the world to come.

Seeing we are withstood in this way by these mighty enemies, let us like wise Souldiers, Put on the whole Armour of God, the helmet of hope, the brest-plate of righteousnes, the sheild of faith, the girdle of sincerity, the shooes of peace, and let us have always ready drawn the Sword of the Spirit, which is the word of God, which is able to quench all the fiery darts of Sathan, and slay the Dragon in the deep. Ephes. 6.

Moreover, let every Christian that runneth in the Race of Godlinesse know, that as afflictions are by no means to be avoided, so are they necessary for the good of Gods children. All things worke for the best to them that love GOD. And, It is good for me, saith the Prophet, that I have bin in trouble, for thereby have I learned thy Law. For afflictions to the Godly, *Medicina est, non pœna, castigatio, non damnatio: id est,* is a curing medicine, not a destroying Rom. 8. 28 Ps. 119 71

punishment: a profitable chastisement, not a devouring condemnation.

For divers causes therefore doth the Lord suffer his deare children to be afflicted.

1 First to weane and winne them from the love of this wicked world: for in prosperity we are ready to be forgetfull of God, and of our selves also: wee are ready with the deafe Adder to stop our eares at the voice of the Charmer, charme he never so wisely: the Weed is ready to ouergrow the Corne, and the flesh ready to domineere ouer the Spirit: by afflictions, we are brought to hate that which before we loved, and to embrace that which before we hated. Well therefore saith Gregory] Gregory: *Aurem cordis tribulatio aperit, quam sæpè prosperitas hujus mundi claudit: id est*, Tribulation doth open the eare of the heart, which worldly prosperity doth many times shut.

As Antiochus in his prosperity thought himselfe equall with God, yea,

yea above God: but having a fall out of his Chariot, and being in adversity, he sung a new song, saying: *Justum est, hominem mortalem subditum esse Deo: id est,* O! it is meet and requisite for mortal man to be subject to the immortall God. 2 Mac. 9.

So Alexander being hurt with an Arrow, said: *Homines dicunt me esse filium Jovis, sed sagitta hæc probat me esse mortalem:*

Id est;

Men say that I am the son of *Jupiter*, but this Arrow proveth me to be but a mortall man.

So Nebuchadnezzar proudly banted himselfe against the Lord of Hosts in his prosperity: But when the Lord tooke him to taske, metamorphosing this proud King into a base Beast, then could he say; That the Lord was able to abase all those that walke in pride. Dan. 4. 34

Thus therefore doth the Lord chasten us in this World, that we may neither be intangled with the love of this World, Nor be condemned with this World. 1 Cor. 11. 32

For as the Nurse, to wean the child from thirsting after her ... doth anoint her Teat with ... some such bitter thing; even so our heavenly Father, to weane us from the pleasure of this wicked World doth send us many sharpe afflictions in this World.

2. Secondly, the Lord suffereth us to be afflicted, thereby to draw us to amendment of life. Before I was troubled I went wrong, but now have learned to keep thy Law. The Rod (saith Solomon) bringeth wisdome.

Psal. 119. 67. Prov. 29.

Deut. 8. As the Rod of Moses, striking the stony Rocks, caused whole Rivers of water to flow there-from: So the Lord striking upon our stony hearts with the Rod of affliction, causeth them to shed forth buckets of teares for our sins committed.

Ibid. *Adversa corporis, animæ remedia sunt; ægritudo carnem vulnerat, sed animam curat: id est,* The affliction of the body is wholesome Phisick for the soul; it killeth the flesh, but cureth the Spirit: it woundeth the outward man, but renueth the inward

Cum infirmor, tunc fortior sum: id est, When I am weake, then I am strong. 2 Cor: 12. 10.

Afflictions therefore may be fitly compared to a Gold-smiths Fornace, which tryeth the pure Gold from the impure drosse.

It is like a purgation, which expelleth corrupt humours from the body.

It is like a Shepheards Crooke, whereby the Lord doth bring again his wandring Sheepe to the Fold, Ierem: 1.

It is called of the Prophet, *Virga vigilans, i.e.* a watchfull Rod; a Rod that keepeth men in continuall watchfullnesse.

The Prodigall Child, that wandred farre in the by-wayes of sinne, by this Sheep-Crooke was brought backe againe to his fathers house: So the Lord, by this meanes, doth bring home many that have erred from the way of truth, and wearied themselves in the way of wickednesse. For as the carefull mother cannot see a mote amisse in her beloved Childe, but will immediately Luk: 15.

wash

wash the same away: So our heavenly Father cannot indure the blemish of sin upon the face of his own children, but hee will wash it presently away with the water of affliction: If thou sinnest to day, he afflicteth to morrow,

3 Thirdly, the Lord suffereth us to be afflicted, that we may the more earnestly call upon him, & the more speedily seeke unto him. *Gregory* *Mala quæ nobis præmunt, citius ad Deum intercellunt; id est,* Adversity that oppresseth us here in this World, doth make us swiftly and speedily runne to the Lord.

Esa. 26. 16. Lord, in their streights they sought thee. Susan v. 35 Susanna being ready to be put to death, cryed out to the Lord. The Ionah 2. 1 Prophet Jonas, being in the Whales Belly, powred out his prayers to the Lord. David in many of his Psalmes, being in trouble, called upon the Name of the Lord; specially in the 130 Psalme: Psal. 130 1, 2 *De profundis clamavi ad te Domine; Domine, exaudi vocem meam: id est,* Out of the deepe have I cryed unto

ther

thee; O Lord, Lord, heare my voice, &c.

So the prodigall childe being in a strait, sought to his father, desiring him to make him but as one of his hired servants. Luk. 15. 19

So the Disciples, when the Ship was ready to suffer naufrage, by reason of the Tempest, awaked their Master, saying, Lord, save us, we perish.

So Peter being ready to sinke, cryed out to Christ, saying: Master, save me. Therefore, that men may be compelled to seek the Lord, hee sendeth afflictions upon them, according to that of good Saint Augustine: *Deo premunitur justi, ut pressi, clamant; clamantes, exaudiantur; exauditi, glorificent eum: id est,* Men are therefore oppressed of God, that being oppressed, they may cry unto him; crying unto him, he may heare them; and hearing them, he may deliver them; and delivering them, may be glorified of them. Mar. 14. 30 *Augustine*

Fourthly, the Lord doth suffer us to be afflicted, thereby to try us, whether 4

whether we will depart from him in time of trouble, yea, or no.

And thus was Job tryed of the Lord: For though the Lord had permitted Sathan to tempt him, his enemies to undoe him, his Children (by sudden death) to be taken from him, his body to be afflicted from top to toe with Biles, Botches, and sores, having no sound part throughout; his Wife to be an occasion of offence unto him, who in these his distresses should have been a comfort to him: Yet notwithstanding all this, Job sinned not against his Maker; yea, he was so farre from mistrusting in God, as he said; Though the Lord kiled him, yet would he put his trust in him: and so farre from murmuring against him, or cursing him, as with admirable patience in them, he blessed the Lord for them, saying on this heavenly manner: The Lord giveth, and the Lord taketh away; blessed be the Name of the Lord. Job 1.

Thus were the Apostles and the holy Martyrs [illegible]ry; who were so farre

farre from recantation, as they willingly chose to lose their lives in tribulation. And thus were the three children tryed in the Furnace.

By affliction, are the Children of the Lord and the sonnes of Belial discerned: Even as craised Vessells will breake in peices when they come to the fire and the sound only hold out: so the wicked (like Counterfeits) will betray themselves, when they come to the Faggot, and the godly onely stand to it: as we read in the Gospel of S. Luk. They depart from him in the time of tribulation. Eccles. 27. Luk: 8: 13:

Many will (with Peter) vow to follow Christ Jesus, and to sticke close to him: but when they come to Pilats Hall, a silly Mayd will make them forsweare him.

The Lord therefore afflicteth us, to try our Faith, our Patience, our Hope, and other vertues.

Faith is exercised in affliction, by considering the causes of Gods permission, and by beleeving most assuredly his promises, concerning our deliverance. Faith.

Hope.

Hope

Hope is exercised in affliction, by assuring our selves of the reward promised to all those that suffer patiently.

Love

Love is exercised in affliction, by considering the love of Christ, in suffering for us: and thereby we are provoked to suffer for him again.

Obedience

Obedience is exercised in affliction, by conforming our wills to the will of Christ, saying with Christ: Not as we will, but as thou wilt, O Lord God of Hosts.

Patience

Patience is exercised in affliction, by suffering quietly, willingly, and cheerfully, and by welcoming them, as sent of God for our good.

Humility.

Humility is exercised in affliction, by abasing our selves in the sight of God; acknowledging, that they are but as Flea-bitings, in respect of the torments of Hell, which by our lewd lives for ever more we have deserved.

5 Fifthly, the Lord suffereth us to be afflicted in this World, that the greatnesse of his Power, and the infiniteness

fulnesse of his Mercy might be seen in the delibery of us.

We read in the Gospel of John, that the Apostles having asked our Saviour the reason why the man was born blind, he answereth them: Joh. 9. 3
Not for his fathers, nor for his own sin, but that the workes of God should bee shewne on him. From which we may truely gather thus much; namely, that the man was borne blinde, especially to this end, that our Saviour might have occasion to shew the greatnesse of his power, in curing him.

Againe, in the same Gospel we read, that Lazarus died to this end; Joh. 11
that God might be glorified, in raysing him from death.

The wonderfull power of the Lord was shewed, in the delibery of the three Children from fire, by his Angel: of Jonas from drowning by the whale: of Susanna from death, by Daniel: of Daniel from the Lions, by his own immediate power: of Elijah from starving, by the Ravens: And our gracious Soveraigne Lord

King

King Iames, from the Sword of Scotland, and from the Powder Treason in England, by his extraordinary favour, and wonderfull [illegible] which hee had to this his great servant: Which the Lord in mercy vouchsafe unto him, and his Royall Progeny for evermore.

Thus the Lord bringeth men into deepe afflictions, that his power might be showne in bringing them out againe. *Dominus deducit ad inferos, & reducit*: *id est*, The Lord bringeth to Hell, and bringeth backe againe; to great afflictions, and out of them again: *Vna eademque manus, vulnus: opemque tulit*; The same hand that woundeth, the same cureth: *Vulnerat, & medetur, percutit, & sanum reddit*; *id est*, He smiteth and eth the wound, and bindeth it he smiteth, and his hand maketh whole. So that howsoever, [illegible] are the troubles of the righteous their journy to heaven, yet the Lord powerfully in his good time delivereth them out of all, if he seeth it for their good: otherwise suffereth

1 Sam: 2. 6

Poet.

Iob: 5. 18.

the testimony of the truth, and
of his Name, they shall change
this life for a better.

Thus have I somewhat largely
spoken of Afflictions, both in regard
of their necessity, as they cannot be
spared of any that run in the way of
Godlinesse, as also in regard of their
frequency, being more helpe then
ordinance in this spiritual journey,
that wee may make good use of
them when it shall please the Lord
to send them.

Thus much shall suffice for this
point: namely for perseverance
in this course of Godlines, beseeching
the Lord of his goodnesse to give us
grace, that wee may not shrink back
in the time of afflictions, but wade
through with patience, holding
on in this Race, to the end of our

course that ye may obtaine. *Text.*

The third thing in order to be spo-
ken of, is *Præmium promissum*: *id est*,
the promised reward: But before I
enter into the handling thereof, one
thing

thing necessarily must be obt
and that worthy of annotation.

The Apostle saith not here: S
so to run, that ye may obtain:
make an outward shew of
ning: But, So run, that yee
obtain.

In which speech, he excludes
hypocrisie, and banisheth all co
feit godlinesse from this Chri
Race: for in this visible Ch
there are many that outwardly
fesse CHRIST, but inwardly
Belial: Christians in name, but
probates in deed: Saints in
but debils in conversation.

Many Hypocrites there are,
painted Sepulchres, dissem
Pharisees, faire without, but
within: Lambs in apparition,
Wolves in condition: *Oves be*
(as saith Saint Bernard) *V*
actu, & crudelitate lupi: id est, Sh
in shew, Foxes in deed, and Wo
in cruelty.

Bernard

Poet

Pelle sub agnina latitat mens
lupina:
Id est, They have lambs skins,
Wol

Wolves hearts. Yea, howsoeber
seem to be members of Christs
, courteous and kinde to the
of Jesus, zealous lobers, and
embracers of the sincere
of the Word, running in the
of true godlinesse: yet neber-
, they are a generation of Mat. 3. 7.
, of whom the Ebangelist
eth, ready to suck out the be-
blood of the Saints of God,
rend them in pieces like rabe-
wolbes: They habe *Mel in*
in corde: id est, Hony in their
, but gall in their hearts; su-
words to intrap, but poysoned
to torment: carrying them-
like Iudas, who saluted his
with a kisse, habing the
of Aspes lying under his
: For,

Ore bonum ores feris, mala corde Poet
meditaris,
Quale Domino Judas dedit hæc
tibi tu das:

Hoc, When men speake well, and
thinke

think ill, their kindnesse is tre[a]
was the kisse of Judas. And [o]
ther enmities in this world,
the greatest, as saith Cassiod
Gravissimum inimicitiæ est genus
Cassiod. in Psal. *de adversarios, & lingua simulare*
tos: id est, That is a most precious
of enmity, when men pretend
love in tongue, and bear much
malice in heart.

These cursed Hypocrites,
dissembling Hell-hounds, and
venemous Vipers, are the h[o]
ctures of the Devill, and li[ve]
presentations of the old Ser[pent]
For as the Devill lyeth, co[ze]
counterfeiteth and dissembleth
do these.

The subtill Serpent pret[ended]
great kindnesse to our first Pa[rents]
counselling them to eate of t[he]
bidden fruit, that so they mig[ht]
and bee as gods; but bee int[o]
their everlasting destruction: so
crafty Foxes seeme to bee ch[ief]
Christians, and to give good
sell whersoever they become:
yet they devoure Widowes ho[uses]

under color of long prayers. Mat:23.14
fulfill Serpent seemeth to bee
of light, but yet he is a de-
darkneſſe, fettered with the
of everlasting darkneſſe. So
ſes of the Devill, do bear Apoc. 20.
outward shew of holines and pu-
yet they are Wells without 2Pet:2:17
& clouds carried about with
tempeſt, to whom the black
eſſe is reſerved for ever.
Hypocriticall mock-gods
be compared to Idols: For
doll hath an outward shape
ing man, but yet hath no life Hag in Sap
within: So Hypocrites ſeeme
by the life of grace: yet are
dead in ſinne, and rotted in co-
tion. They are now upſtart Gy-
having two faces under one Eſ:29.13
they come near unto God with
mouthes, and honour the Lord
their lips, but their hearts
are removed from him. *Deum*
in tympano, ſed non in choro
They praiſe the Lord in the
bor, but not in the dance: they ſerve
in shew, but not in truth: they
beare

beare (with the Fig-tree) great ... of leaves, but no fruit at all.

But alas, alas, these Hyp... (that thus deceive themselves, ... bing their reward on Earth, ... they, through vaine-glory, g... looke for at the hands of men) ... neber obtaine a Crowne of ri... ousnesse, being altogether wri... ous, but they shall have their p... with hypocrites, where shalbe ... Mat. 25. 54 ing, wailing, and gnashing of ...

For the Lord abhorreth all ... hearts, and double tongues, all ... ward Oblations and burnt Sa... ces, all outward shew, and hypoc... call worship: he is a Spirit, a... will spue all such out of his m... as worship him not in Spirit ... Truth. *Simulata sanctitas, ... iniquitas. i.* Counterfeit godli... so far from holinesse, as it is d... ungodlinesse. I say therefore ... *Chrysost.* thee with Saint Chrysostome: ... *esto quod appares, aut appare quo... id est*, Either be as thou seemest, ... seem as thou art.

It is not seeming, but being ... sh...

[illegible] for pay: *Non auditores, sed [illegible] legis justificabuntur: id est,* Not [illegible] hearers, but the doers of the Law [illegible] be justified: *Nec eandem profi-[illegible], sed eidem obedientes glorifica-[illegible]:* Not professors but perfor-[illegible] shall be glorified.

[illegible] therefore to all hypocriticall [illegible] gods, that run not in the Race [illegible] Christianity, as they boast them-[illegible] by profession, they shall roare [illegible] gates of heaven, and say: Lord, [illegible] have we not by thy Name pro-[illegible]? and by thy Name cast out [illegible] and by thy Name none many [illegible] works? have we not professed [illegible] Gospell, and borne the name of [illegible]? But because they did not the [illegible] our heavenly Father, our [illegible] shall send them packing to [illegible] with a *Nescio vos*: professing [illegible] manner unto them: I never Mat. 7. 22. 23. Mt. 23. 23
[illegible] you, depart from me, ye work-[illegible] iniquity. O ye viperous Serpents [illegible] generation of Vipers, how shal [illegible] escape the judgement of hell?

[illegible] every Christian therefore be-[illegible] of the leaven of the Pharises,

Mat. 7. 16. which is Hypocrisie. Beware of [fal]se Prophets, which come unto you [in] Sheeps cloathing, but inwardly [are] ravening Wolves: ye shall know them by their fruits, do men gather grapes of thornes, of figs of thistles?

Col 4. 5. Walk wisely towards them that are without, redeeming the time, for the dayes are evil.

That you may therefore put [off] the damned Traditions of this [Pa]pistish Brood, I say unto you, as our Saviour said unto his Apostles a little before his Passion: Behold, I have told you before.

Mat. 24. 25

Let every Christian therefore (avoiding all counterfeit and hypocriticall profession) run in the way of Godlinesse, serving the Lord with all his heart, with all his soul, with all his strength, in holiness and righteousnesse all the dayes of his life.

Pro. 23. 26. God calleth for our hearts: Son give me thy heart, The Lord (saith S. Augustine) *Quia totum sibi totum exigit: id est*, Because he requires all, he will have all: Not a

Augustine

of the heart, nor a Roome in thy heart, but the whole heart; for the Lord is a jealous God: And as a jealous Husband cannot endure, that his wife should give her heart, or any part thereof, to any other man; so the Lord cannot abide, that wee should give any part of our heart from him. He calleth not for a stonie heart, nor for a double heart; but for a fleshy heart, a heart purged by faith in CHRIST JESVS, bathed in the blood of the Lambe, and throughly cleansed by the fire of the Spirit: not an old heart, neither a corrupted heart, but a new heart and a new Spirit, for which the Prophet David begged: Create in me a new heart, O God, and renew a right spirit within me. Psal. 51. 10

I beseech you therefore (I beseech you brethren, by the mercies of God) give up your bodies a living Sacrifice, holy and acceptable unto God, which is your reasonable serving of God: and let not fashion our selves like to this world; but let us be changed, by the renewing of our minde. Ro. 12. 1, 2

Instead of dead beasts, let us
up our bodies, which are lively
crifices: And instead of the blo
beasts, which was but a shadow,
pleased not God of it self, let us
up the acceptable sacrifice of the
rituall man, framed by faith to
1 Pet. 3:23 lines of life; Let us sanctifie the
in our hearts, who daily calleth
our hearts: let us say with Da
Psal. 103.1 My soul praise thou the Lord and
that is within me, praise his ho
Name: let us praise him in his San
ary, & in the firmament of his po
er: let us praise him in his mig
acts, and according to his excell
greatnesse: let us praise him in
sound of a Trumpet, upon the Vi
and Harpe: yea let every thing
hath breath praise the Lord: And
not only in word and in tongue,
in deed, and in truth, not in out
shew and profession only, but in
pure lives, and holy conversation
that so running in the Race of G
lines to the end of our lives, we
be blessed for ever: and glorifie
the Lord God by our holy conver
tion

tions in this world, we may be eternally glorified of the Lord our God in the world to come.

So run that ye may obtaine.

Text. 3

The last thing to bee observed in the heavenly Race, is, *Præmium propositum*, The promised reward, to all those that run lawfully: so great a reward it is as should stir up every Christian to run in the Race of godlinesse.

If the King of his Princely bounty would offer 100000. pounds to him that should first come to a mile end: would not thousands hazzard their lives and adventure a surfeit willingly, that they may obtaine the same? but the Lord hath offered us a Kingdome; Yea, it is the pleasure of our heavenly Father to give us a Kingdome: an habitation not made with hands, nor purchased with gold and silver, but with the blood of the immaculate Lambe: And shal not we labour and straine our selves with might and maine, to runne the Race that is appointed for us? How will men toyle and moyle for a little trash?

Luke 12. Heb. 13. 14. 1 Pet. 1. 18.

trash? How will men use all their wits, and bend all their studies to be worldly rich? Alas, these are dung in respect of this reward: shall we not therefore much more labour for the meat that shall never perish, and for this glorious reward that shall never bee taken from us?

The greatnesse of this reward is painted out unto us in the holy Scriptures, by the diversity and greatnesse of the names thereof.

1 For first it is called by the name of *Regnum cœlorum, i.d.* The kingdom of Heaven: for there they injoy great liberty, honour, power, pleasure, glory, and all good things whatsoever.

2 Secondly, it is called by the name Eph. 5. 5. of *Regnum Dei & Christi*: *id est*, The Kingdome of God and of Christ, because that Jesus Christ (having overcome death, hell, and damnation, together with all the enemies that did oppose us in the way to heaven) doth rule there; and governeth his Church triumphant with heavenly peace, and everlasting tranquility.

Thirdly

Thirdly, it is called by the name 3
Paradisus; *id est*, Paradise, in re- Luke 23.
spect of the abundant plenty of all
and pleasant things, which the
can either wish or possibly

Fourthly, it is called by the name 4
Cœlum tertium; *id est*, the third 2 Cor. 12.
: which is called, *Cœlum Em-*
igneum; *i.e.* not in respect of
, but in respect of the glorious
that shineth therein; For it is
altissimum, *quantitate maximum*,
purissimum, *luce pleniss imum*,
ampliss imum: *id est*, High
, great in quantity, pure
, full in light, and exceed-
large: Able to receive ten
and times more persons, then
are drops of water in the sea,
lying by the shore.

Fifthly, it is called by the name of 5
Civitas, an holy City, built Apo. 21. 19
most precious pearles; because
company that dwell therein are
and pure, shining in holiness,
glistering in purity, as the pos-
of the burnisht Sun.

6 Sixtly, it is called by the name of *Summa beatitudo*, inestimable blessednesse: Because the Saints enjoy the full presence of the blessed Trinity, wherein true blisse consisteth.

7 Seventhly, it is called by the name of *Vita æterna*, Life everlasting: because there shal be no more death, nor lamentation, no more crying nor sorrow, but the Saints shall enjoy these blessed joyes, so long as GOD shall be GOD, which is for ever lasting. This is the reward promised to all those that wil run the race of godlinesse, holding out to the end. A large reward, and no man knoweth it, but he that enjoyeth it: *magna est, quod nequit munerari; pretiosa, quod nequit comparari; diuturna, quod terminari: id est*, So great is this reward, as it cannot be numbred: so precious, as it cannot be valued; so lasting, as it is everlasting: it is great without quantity, sweet without quality, infinite without number, eberlasting without end.

1 Cor. 2. So great is this reward, as neither

eye hath seen, nor eare hath heard of the like, neither can it be expressed in the heart of man. *Quod præparavit* (saith S. Augustine) *Diligentibus se Deus, fide non capitur, spe non attingitur, charitate non comprehenditur, desiderio & voto transgreditur, acquiri potest, æstimari non potest: id est,* That which the LORD hath prepared for those that love and fear his Name, is not fully attained to by faith, neither fully retained by hope, neither fully contained by charity; it far surpasseth the desires of men and Angels: It may in some measure be obtained, but valued it can never be. *Deus* (saith S. Bernard) *est mel in ore, melos in aure, & jubilus in corde. i.* God is hony in the mouth, melody in the eare, and joy in the heart. *Ibi nihil intus fastidiatur, nihil foris quod appetatur; ibi rex veritas, lex charitas possessio æternitas: id est.* In heaven there is nothing that may seem fulsome or loathsome: out of heaven there is nothing that may be wished or desired (for then were there no perfection in Heaven;) for *Perfectum est, cui nihil addi potest:*

Augustine

Bernard

id est, There is perfection, where can be no addition:) there the King is Verity, the Law Charity, and possession Eternity. S. Augustine speaking of the joyes of heaben, saith thus: *Ibi lætitia sine tristitia, locus sine dolore, vita sine labore, lux sine tenebris: ibi juventus semper vigescit, & nunquam senescit: ibi dolor nunquam sentitur: nec gemitus unquam audiatur: ibi tristitia nunquam videtur, sed æternum gaudium possidetur: id est*, There is mirth without moane, place without paine, life without labour, light without darkenesse: there youth also flourisheth, and never decayeth: there is no torment felt, no howling heard, no sorrow seen, but possession of everlasting joyes.

Augustine.

Augustine.

Ibi est summa, & certa tranquillitas, tranquilla fœlicitas, fœlix eternitas, æterna beatitudo, & beata Trinitas: id est, There is great tranquillity, tranquill felicity, happy eternity, everlasting blessednesse, and the blessed Trinity. *O gaudium, super gaudium vincens omne gaudium, extra*

Augustine.

Augustine.

*Augustine.

tus est gaudium : quando intrabo in te, & Deum meum videam, qui habitat in te? id est, O joy above all joyes, far surpassing all joyes, without which there is no joy : When shall I enter into thee, that I may see my God that dwelleth in thee?

This holy man Augustine, considering the greatnesse of the joyes of heaven, saith on this manner : *Facilius exponi potest quid non sit in cœlo, quàm quid sit in cœlo : id est,* A man may sooner tell what is not in Heaven, then what is in Heaven : for the joyes which are there are innumerable. *Augustine.*

Even as a learned Geometrician finding Hercules his foots length upon the high hill Olympus, drew up his whole picture by the proportion of the same, though far unequall to it : so we may guesse at the greatnesse of the joyes of heaven, though far unequall to them.

As the Queen of Sheba, having heard the wisdome of Solomon which before she believed not, said to Solomon : Lo, the one half was not told

told me: So the Saints of God in joying the unspeakable joyes of heaven may say: It is true which we have heard concerning the joyes of heaven, by the mouth of preaching Ministers: but lo, the thousand part of them was not told unto us.

The greatnesse of these joyes may appear in the entertainment of the faithfull servant into the joyes of our Lord Jesus, saying, Enter into thy Masters joy: Our Saviour saith not, Let thy Masters joy enter into thee: but, Enter thou into it: shewing unto us, that the joyes of heaven are so many, as the thousand parts of them cannot be contained in the soul of man.

Thus at large have I spoken of this reward, the more to allure all men to run in the Race of Christianity, which is the high way to this glorious reward.

Foure things there are, that being well considered, are excellent motives to cause men to leave the broad way of iniquity, and to betake themselves to run in this Race Celestiall:

The

The day of death; The day of doom, The joyes of heaven, and the torments of hell.

Let every Christian therefore (as he tendreth his everlasting salvation) cast his eyes upon this reward, and run in the Race of godlinesse, so long as life shall last; that whensoever it shall please the Lord to call him out of the dale of tears, he may (having his name written in the book of life) be welcomed into his Masters joy, with this blessed harvest song: Come thou blessed of my Father, inherit the Kingdome prepared for thee, from the beginning of the world: To the which thrice-blessed Kingdome, bee bring us that hath so dearly bought us, even Iesus Christ the righteous, who hath taken away the sins of the world: To whom with God the Father, and God the holy Ghost, three Persons, but one eternall and everliving God, we ascribe both now and ever (as is most due) all power, glory, dominion, and thanksgiving.

Amen.

Tormenting TOPHET; OR, A TERRIBLE DESCRIPTION OF HELL:

Able to breake the hardeſt heart, and cauſe it quake and tremble.

Preached at PAULS *Croſſe the* 14. *of June*, 1614.

ESAY 30.33.

Tophet is prepared of old; it is even prepared for the King: he hath made it deep and large: the burning thereof is fire, &c.

LONDON,
Printed by ROBERT IBBITSON,
1650.

TO THE RIGHT

Worſhipful and my very *deare friend*, *Sir* Leſtraunge Mordant *of* Maſſingham *Hall*, *in the County of* Norfolke, *Knight Baronet, and* Lady Frances Mordant, his moſt loving Bed-fellow.

HENRY GREENVVOOD Wiſheth all increaſe of grace in this *Life, and Eternall Life in the Life to come.*

IT is, and hath beene long ſince (Right Worſhipful) the cuſtome of the Learned, that when they commended to publike view (therein aiming at common good) their Chriſtian paines and divine endeavours (knowing that the truth hath and alwayes had many oppoſitions and detractions) to preſent them to men of high place, and well affected in Religion, that ſo their workes might paſſe with leſſe feare and danger

ger of disgrace and opprobry: I (though unlearned) making bold to imitate their Christian policy herein, have presumed to present that doctrine to your Worships eyes, that lately in publick place was sounded in your ears, both of which senses are great instruments in the furtherance of our soules in the way of Gods Kingdome; for as the ear conveyeth grace to the affections of the soul; so the eie bringeth much matter to the understanding of the minde; nay, the ear cannot so often be an Auditor, as the eye an Orator to the conscience.

For which cause (your Worships nothing more affecting then growth in Grace & Religion) I have attempted to commend to your often consideration, *Tormenting Tophet*: for as nothing allureth the heart to grace, more then Gods mercies, so nothing is more prevalent against sin, then his fearfull and terrible Iudgements.

If therefore your gracious Worships shall vouchsafe to accept of these my poore presented paines, it wil give much content to mine own heart

heart, and doubtleſſe anſwerable comfort to your own ſoules.

And to conclude, as the Lord hath abundantly bleſſed your Worſhips with graces internall, and bleſſings eternall; So (to uſe the words of the Apoſtle) *The very God of peace ſanctifie you ſtill throughout, and I pray God that your whole ſpirits, and ſoules, and bodies may be kept blameleſſe to the coming of our Lord Jeſus Chriſt, Amen.*

From Hempſted in Eſſex,
January 10. 1618.

Your Worſhips always ready to be commanded in the LORD,

HENRY GREENVVOOD.

To the CHRISTIAN Reader.

CHristian Reader, I commend to thy charitable view, this terrible and lamentable description of hell, a subject most necessary in these days, wherein Iniquity hath gotten the upper hand: the greatest part of mankind laboureth of this dangerous disease, namely hardnesse of heart, and contempt of all grace: I therefore, for the removing of this damnable evil, have prepared this Tormenting Corrasive. Blame me not, if I be too bitter in denouncing Gods Judgements against sinne, the presumption of the time compels mee, this only

To the Reader.

... is the aime of my intention ... that many may bee ſaved ... the damnation hereof. Thus ... ending this Tractate to thy ... Chriſtian conſideration, and thy ... to Gods moſt bleſſed protection,

... ever-loving and well-willing brother in the Lord,

HENRY GREENVVOOD

Tormenting
TOPHE

Or,
A terrible descriptio
of HELL.

Able to breake the hard
heart, and cause it quake
and tremble.

ESAY. 30. 33.

Tophet is prepared of old; it is even prepared
the King: he hath made it deep and
the burning thereof is fire and much
the breath of the Lord like a River of
stone doth kindle it.



Leit the Lord in
beginning cre
man in a glo
manner, *Omnino*
maginem sui, ration
pientem, vita imm
tem, domino potentem; Altogether

glorious Image, in purity, in perfection of holines, both in soul and body: yet withall, he gabe *naturam flexibilem*, a mutable changeable nature, creating him *posse stare, seu posse cadere*; in power of standing, and in possibility of falling: power of standing, that he from God his Creator; possibility of falling, that he had from himself being a creature.

A reason whereof, S. Augustine saith in his Book of Confessions: because the Lord created man *ex nihilo*, of nothing; therefore he left in him possibility to returne *in nihilum*, to nothing, if hee obeyed not the will of his Maker.

And as Basil saith, *Si Deus dedisset illi naturam immutabilem, Deos potius quam homines condidisset: id est*, if God had given *Adam* an immutable and unchangeable nature, he had created a God, not a man: for this is a speciall truth in Divinity, *Immutabilitas est bonum proprium solens est Dei*; that to be immutable and unchangeable good, is only proper to God.

Adam

Adam therefore being thus cre
that he might either ſtand or fall
the Devils ſubtill ſuggeſtion, and
the abuſe of his owne free will, re
bed a double downe-fall, the fal
ſinne by diſobedience, and the fal
death by ſinne, the laſt fall being
wages of the firſt fall, as yee
read Rom. 6. laſt verſe. The wage
Rom. 6. 23 ſinne is death.

The Lord therefore having
ty upon this his miſerable eſta
bouchſafed in his Son to ſhew
cy upon ſome by election to ſalva
as to ſhew juſtice upon others
by reprobation to damnation.

According to which irrevocable
cree, the Lord hath prepared, e
from the foundation of the earth
ſwerable places, a glorious habi
on for the one, and a terrible dun
on for the other.

Which generall truth is confirm
in the words of my Text, hav
particular reference to the repro
Aſſyrians. For as the Lord in
mercy doth promiſe in this Cha
to his people repenting them of th
ſins,

manifold blessings, spirituall
spirituall, temporall, and eter-
so doth he threaten in his
terrible vengeance to their
, the Idolatrous Babyloni-
Assyrians, not onely tempo-
but also eternall, not to the
subject alone, but to the King
saying, Tophet is prepared
, it is even prepared for the
&c.

to insist therefore too long
introductions, lest it should be
me, as once a flowting Cy-
said to the Citizens of Myn-
little City with great gates:
your gates, lest your City run
come to the Text it selfe,
containeth in it a terrible
entable description of Hell
of old, for the tormenting of
ungodly people of the world, of
state or condition soever they
for the King. For Tophet is
of old, it is even prepared
King, &c.

which terrible description of
observe so many severals, as

Rev. 13. 1. the Beast had heads in the l
lation, that must bee tormen
ber.

First the certainty of this
of Torment: Tophet is prepa
old.

Secondly, the parties for
for all ungodly wretches: pa
for the King: It is even prepa
the King.

Thirdly, the impossibility o
ting out, once in: Hee hath m
deepe.

Fourthly, the great numbe
shall be tormented in her, ex
in this word, Large.

Fiftly, the extremity and h
nesse of the torments of Tophe
burning thereof is fire.

Sixtly, the eternity and e
ingnesse of the torments of T
much wood, so much as shall
be wasted.

Sebenthly, the Authour o
ror of these fearfull torture
that is the Lord offended: i
words, The breath of th
like a river of brimston doth

wherein I note the severity of against sinne and sinners.

The certainty of this place of ment is here described by three: the Name, by the Act, by the Antiquity,

First, by the Name, Tophet.

Secondly, by the Act: is prepa-

Thirdly, by the Antiquity: of old. Tophet is prepared of old.

The first part.

This Tophet was a valley neere Jerusalem, *juxta piscinam fullonum agrum Acheldema, ad austrum*: that is, Neere to the Fullers Poole and the Field Acheldema, the South side of *Sion*: Called Gehinnom, the valley or vale of Hinnom, *Quia locus iste in prædio viri cujusdam Hinnom dicti*: Because this place was in the possession of a certain man called Hinnom, as Arctius. In which place the (following the cursed example of Ammonites) did sacrifice their children in the fire to the Idoll Moloch, *Quem pro Mercurio colebant*: whom they worshiped for Mercury,

Tophet.

Arctius.

Montan. in Esa. i. as ſaith Montanus: or rather, *pro Saturno colebant*, for Saturn, as ſaith
Scultet. in Esai. Scultetus, *Quem Poetæ proprie fingunt devoraſſe filios*; whom the Poets
feigned to have devoured his own
children.

Scultet. in Esai. This Moloch was *Idolum æreum, concavum, paſſis brachiis, ad excipiendos infantes ſacro nefario deſtinatos, ſubjecto igne prunis torrendos*: that is,
A brazen Idoll, hollow within; his
hands ſpred abroad to receive the in-
fants, that were through their ac-
ſed Idolatry tortured in the fire, as
Snepſius in Esai. ſacrificed to him, ſaith Scul-
tetus. Snepſius deſcribeth this
Idoll on this manner: *Idoli ſta-
erat cuprea* (*ſic enim annotarunt Hebræi*) *porrigens brachia ad excipiendos pueros*, that is, This Idoll was
made of Copper (ſo the Hebrews
have obſerved) ſtretching forth his
hands to receive thoſe miſerable
children.

Deſcriptio Molech. The Jewes more at large deſcribe
of him, that he was of great ſtature,
and hollow within, having ſeven
places or chambers within him, for

…ne, to receive meale offered: the …nd, Turtle Dobes: the third, a …heep: the fourth, a Ramme: the …fth, a Calfe: the sixth, an Oxe: the …venth, a Childe: he was faced like …Calfe, imitating the Idolatry of …Egypt: his hands were ever stret…ched out to receive bribes and gifts: …his Priests were called Chemma…rim, because they were smoaked …with the incense offered to Idols, of …whom we may read, 2 King. 23 5. 2 King. 23 5.
…& 10. & Zephan. 1. 4.

…This Tophet, or valley of Hin…nom was put downe by good King …Josiah, and in contempt thereof dead …carrions and the off-scourings of …Jerusalem commanded to be cast …therein.

…The Jews report, that in To…phet there was a deep ditch, which …they called *Os inferni*, the mouth of …hell, which never could be filled: Jer. 7. 32.
…with which the Chaldeans having …slain the Israelites threw them.

…For the derivation of this word, …some thinke that it is derived, *a To…phis lapidibus pretiosis in modum*

Punicis, inter quos nutribatur ignis: that is, Of the Topaze stone like a Punicke, in which fire was nourished: but this derivation is far fetch and faulty.

Tophet unde.

But for most certaine, Tophet is derived of that Hebrew Toph, *tympanum sonat*: which signifies a Tabret or loud Instrument: the cause, when they sacrificed their children to Moloch, they did *tympana pulsare, ne exaudirent ejulatum liberorum qui comburebantur: id est.* Sound upon the Tabret, that they might not hear the lamentable screeches of their children in the fire, as the Piscator.

Piscat. in Esai.

How Tophet taken for Hell.

So that by a certaine Simile, the Spirit of God doth here compare Hell to Tophet; for as in Tophet there was lamentable screeching of the childzen in the fire; so in hell there shall be screeching and screaming, weeping and wailing for ever.

Hell hath many names in the Scriptures as it is called ταρταρος, of ταρασσω, to terrifie: because of the terrors thereof. ταρταρεσαν.

…called ἄφνος, of the privative ἀ, and φένω not to see; a … without light; which expres… the horour of Hell; as saith …

ἄφνος.

Chytreus in 2 Cor. Apoc. numero 7. de pœnis impiorum.

… is called *Avernus*; *Absque temperatura*, without true temperature; for there the freezing cold … mitigate the scorching heat, … scorching heat the freezing …

Avernus

… here it is compared to To…, in regard of the terrible tor… and pitious out-cryes of the damned, *Ut per hortum voluptatis, videlicet, sedes beatorum figurata, ita per hunc locum terroris, Tophet, iste infernus describitur*; that is, … the Garden of Pleasure, name… Paradise, the place of the blessed figured; so by this place of terror, namely Tophet, the Dungeon of … is described.

Simile.

… which fearfull Metaphor, … justly make this our obser…; namely, that Hell is a most … and woefull place of tor…, where (in regard of the extre…

Observ.

mity of torments imposed upon damned) there shall be screeching and screaming, weeping, wayling and gnashing of teeth for ever more. And this is Tophet. Where torment shall be upon torment, and torment easeleſſe, endleſſe, remedileſſe; where the Worme shall be immortall, cold intolerable, ſtinch indurable, fire unquenchable, darkneſſe palpable, ſcourges of Devils terrible and ſcreeching and ſcreaming continually: And this is Hell.

In Hell (ſaith S. Auſtine) there *Auguſtine.* is *Vermis conſcientia, ignita lachrymæ, & dolor ſine remedio*: that is, The gnawing Worme, the burning teares, and ſorrow that can never be eaſed.

And againe, he ſaith in his third *Aug. 3. tom. de ſpiritu & Anima.* Tom. *de Spiritu & Anima*; *Ibi erit metus, & mœror, luctus & dolor; non verè nihil lugere erit niſi flere quia pœnitere tunc nulli poterit valere; ibi erit tortor cædens, vermis corrodens, ignis conſumens*: that is, In Hell there is howling and horror, ſobbing and terror; where weeping helps not, and repentance

repentance boots not; where is pain filling, Worme gnawing, and fire consuming.

Vermis & tenebræ, flagellum, frigus & ignis.

Demonis aspectus, scelerum, confusio, fletus. *Poeta.*

Tertullian in Apologetico, speaking of Hell, saith thus: *Gehenna est ignis subterraneus ad pœnam thesaurus*: that is, Hell is a treasure of fire kept under the Earth to punish withall. The truth of this hear report, Dives with the residue of the damned, do finde by woefull experience, who still cryes out, I am tormented in this flame. *Tertul. in Apologet.*

This is miserable Tophet, prepared for all ungodly people of the world.

The meditation of these torments should breake our stony hearts in peeces, and strike us into such a dismall dumps as was Baltazar, when he saw the hand-writing on the wall against him: these should be of an attractive force and power, to draw teares from our hearts, teares *Use 1.* Dan 5.5.

from our eyes, and ſins from our ſoules.

Gravia peccata gravia deſiderent lamenta;

Great ſins require great lamentations.

Sweet meat muſt have ſower ſawce: Sinne muſt have mourning either here by attrition Legall, or contrition Evangelicall; or hereafter we ſhall be caſt into Tophet, where wee ſhall lye ſcreeching and ſcreaming continually. *Plangenda igitur plangenda*, Bewayle your ſinnes therefore that ought to be lamented. *Eſtote tam proni ad lamenta, quam fuiſtis ad peccata*; Be as prone to lamentation, as ever you were to tranſgreſſion, as prone to lament them as ever ye were to commit them.

Gregory.

Iſidor.

In a Book inſcribed, *De natura rerum*, I read of a Bird called *Avis Paradiſi*, the Bird of Paradiſe, ſo it is ſo called, in regard of her glorious and excellent beauty: which bird being taken in the ſnare of the fowler, doth *ingemeſcere ac lachrymare dies noctesque*, mourne and lament night

Lib. de nat. rerum.

ght and day, untill she be restored
mercy. So we that were once *Simile.*
Paradisi, Birds of Paradise, but
captibated in the thraldome of
and Sathan, and liable to this
ning Tophet, should neber
mourning and wayling, untill
restored to Grace again.
ssed are you that habe Grace
mourne, ye shall be comfor-
Lord will wipe away, as all
from your souls; so all teares
your eyes in the Kingdome of
ven.
ine, the consideration of this
Tophet should cause us wil- *Use 2.*
embrace the counsell of the
. To stand in awe, and sinne
And worke in our hearts that *Psal. 4. 4.*
spoken of in the Gospel of Mat-
Fear him that is able to de- *Mat. 10. 28*
both body and soul in Hell.
terrible report should strike
threefold fear;
to be deprived of the Grace
;
to be excluded the joying
of God.

Fear

Feare to be tormented in the unquenchable fire.

Exemplum. It was the practise of an holy man who saith: I fear him that is able to damn both body and soule: I tremble at Hell: I tremble at the Iudges countenance, which is able to make all the Angels and powers of Heaven to tremble: I tremble at the voyce of the Archangell: I tremble at the roaring Deuils: I am afraid of the gnawing worm, the smoke, the vapour, the brimstone, the darkenesse, the burnings; Ah woe is me that I am the son of bitternesse, indignation, and eternall weeping.

Act. 24. 16 This made Paul endeauour to keep a cleer conscience both towards God and man.

This made Jerome afraid to offend; whether I eat or drinke (saith he) or whatsoeuer I do else, me thinks I hear this saying sounding in mine eares, Arise ye dead, & come to judgement, Arise ye dead, & come to judgement: which when I consider, it makes me quake and feare, and not dare to commit sin, which other

herwise I should have omitted.
o what is the cause (I pray) that
ched wretches run into all excesse
riot of sin as they doe? Is it not
use they lay not to heart this tor-
ting Tophet? witnesse else the
phet Amos, who saith: that they
off from them the evill day, and
ly approach to the seats of ini-
y. If putting off the remem-
ce of the vengeance to come, will
e men dissolute and wretchlesse,
surely laying to heart the inut-
able torments of Tophet, will be a
able mean to reclaim men from
ungodlinesse. Amos 6.3.

But if men will harden their
s above the hardnesse of an A-
ant, and will not be moved, nei-
by mercies nor judgements: let
m know, that Tophet groaneth
them, where they shall howl and
in fiery torments for evermore.
us much in a word, for the
y Tophet.

The second observable for the cer-
ty of this place of torment, is the
y thing done, in these words,

Is

Is prepared. *Parata Tophet, non parata:* It is not said, That Tophet shall be hereafter prepared, or it is now preparing; but it is already prepared; Tophet is prepared.

Is prepared.

The malicious Debill laboureth nothing more then to perswade men that there is no such place of torment, that so the more easily he may lead them thither, as the theefe is led to execution with a baske before his eyes. But for the truth hereof, let these things following duely be observed.

Simile.

As a Princely magnificence requireth that a King have a beautifull Palace for the best sort of men, and a dismall prison for the rebellious: So the King of Kings hath a glorious Palace, wherein are many mansions for his Saints, and a dark and loathsome dungeon for the Debill and his Angels.

Simile.

The law of Nations requireth that malefactors for their offence be banished for ever: so the Lord doth banish from his gracious presence all the ungodly, of the earth in

the fearfull Island of Hell.

The Sicilian Ætna, called at this Ætna.
day Gibello Monte, where roarings are heard, and flames of fire are seen; the flashing of Vesuvius; the crackling, as it were, of fire in a Furnace, at the Marine Rock of Barry; what are all these pretage, but assure all those that fear the Lord (besides his word revealed in his word) that Tophet is already prepared.

Again, in all things naturall and supernatural, there is an opposition, there is a contrariety; there is good, there is evill; there is light, there is darknesse; there is joy, there is sorrow; there is a Heaven, and therefore there must be a Hell, into which the soules of the Reprobate shall bee carried when they dye, by the black and grisly angels.

Againe, the Scripture speaketh plainly where of this place of torment; Whosoever shall say, Fool, shall be worthy to bee punished with Hell fire. Mat. 5. 22

Again, It is better for thee to goe into the Kingdom of God, with one foot, Mat. 9. 43. 45. 47.

foot, with one hand, with one eye, then having two feet, two hands, and two eyes to be cast into hel fire.

But that of the 25 of Matthew is very pregnant for this purpose, where the word it selfe is used: Go from me ye cursed, into everlasting fire, which is prepared for the Devil and his Angels. Mat. 25.

This Doctrine meeteth with all Atheists that say, There is no Heaven, no Hell, no God, no Debill: As that noted fool, that said in his heart, There is no God. Refut. Athiest. Psal. 14. 1.

With all Epicures, that think there is neither time nor place, either of heaven or hell after death; that say that cursed Epitaph of Sardanapalus, Esa. 22. 13.

Ede, bibe, lude, charum præsentibus exple.

Delitiis animum: post mortem nulla voluptas: Poet.

Eat, drink, and be merry, for after death there is no pleasure: They say true, for after death they shall finde small pleasure in Tophet. Epicure.

This doctrine combineth also all Heretickes that deny both Resurrection, Heretick.

and Judgement, nineteen several sorts whereof are reckoned up together all on a row by that learned writer Dinæus; the Appelites, Archontikes, Basilidians, Bardesanists, Cains, Carpocratians Cerdonians, Heraclites, Hermaines, Marcites, Marcionites, Ophites, Prochans, Symonians, Saturnians, Sethians, Severians, Selucians, and Valentinians. *Dinæus.*

Seeing then that Hell is already prepared, and standeth ready to receive to torment all that work iniquity: seeing there is but a twined thred betwixt the soule of a sinner, and this scorching flame: O how should this prepare us for the Kingdome of heaven! *Paratis patet janua imparatis clauditur*: that is said for heaven: The prepared Virgins enter in, the imprepared not. *Use 1.*

Imparatis patet janua & paratis clauditur: and this is said for Hell: The imprepared enter, the prepared not.

But alas, the presumptuous security of this our age: men live as though there were no hell: or if there be, as though it were afar off, and yet

yet notwithstanding it follows them as neare as the shadow doth
Revel. the body: Death and Hell doth follow close the person of every sinner, Death to deboure the body, and Hell to swallow up the soul.

Yet for all this, the wicked will sport themselves in their sinnes, and jobiall be in their iniquities; but marke the end, *Novissima illarum est mors*; the end of these wayes is death, as well noteth that rich and
Job 21.12 13. upright man Iob; they rejoyce at the sound of Organs, and in a moment they goe downe into Tophet, they say, Peace, peace, when Tophet is prepared to take away their soules.

O that careleſſe people would consider this! it would make them live so precisely, as though it were the last moment they had to live: it would make them cry out in the
Act. 16. terrours of their soules with the Iaylour, O what must I do to be saved from the damnation of Tophet.

The third thing observable is the certainty of this place of torment,

is the antiquity of the same;

Of old.

casu aut fortuna parata erat [illegible], sed certo judicio omnipotentis; that is, Tophet was not rashly prepared, but in the determined counsell, and decreed purpose of God; not lately founded, but from the foundations of the earth, before any Angel was created.

For Hels antiquity, I referre you to the second of Peter, Chap. 2. where it is said, If God spared not the Angels that fell, but cast them downe to hell. Now they could not bee cast into that which was not; therefore Hell was ordained before the fall of Angels: for God (who beholdeth all things past, present, and to come, *uno actu, simul & semel*, at one and the selfe-same present) foreseeing what would become of Angels and men, fore-ordained answerable places, and for those whom he hath chosen in CHRIST, Heaven hee had created of old; and for those whom he hath left to glorifie his Justice,

2 Pet. 2. 4.

Iustice, Tophet is prepared of old.

Note. Where we plainly see, that the Lord hath irrebocably decreed of the state of Angels and men, before the worlds, for Heaven and for Hell: there are but two wayes, so there are but two ends, Salvation and Damnation, Heaven and Hell.

Error Rom. Idle is the opinion of Rome concerning their *inter-media loca*, middle places, twixt Heaven and Hell.

The perverting Papists have added to Tophet, three subterranean places more: *Purgatory, Lymbus Infantum, Lymbus Patrum.*

Purgatory. Purgatory, for those that dye in their veniall sins, and light transgressions: and for those which have their sins remitted, but not satisfied for the punishment.

Bellar. lib. 2. de Purgatorio, cap. 1. And they place this next to Tophet, where there is both *pœna damni: & pœna sensus*, punishment of losse, and punishment of feeling, this last not ever, but for a time: for it shall be dissolved at the comming of Christ to judgement.

Lymbus Infantum. *Lymbus Infantum*, where children remaine,

…ime, dying without Baptisme.
…d this they place next to Pur-
…y: where there is *pœna damni*,
…t *sensus*, the punishment of
…, but not of feeling: and that la-
…ſt for ever lasting.

…bus Patrum, where the Fathers
…e before Christs comming. *Limbus Patrum.*

…nd this they place uppermost:
…re there was *pœna damni*, but
…sus, the punishment of losse,
…t of feeling: but this was dis-
…d long agoe, by Christs descen-
… into Hell.

Thus you see how the Pope by
his lies and fopperies, thereby
…obeth himselfe the most deare
…e of the Devil, the Author and
…under of all lies. But let every
…ristian take this for an inalter-
… truth, that there is but election
… reprobation, grace and sin, the
…row gate, and the broad way;
…o ends, Heaven and Hell; to
… of these must all flesh go. Iohn 8.44

Athanasius speaking to this point,
…th, *Impius in duas partes discerpitur,* *Athanas. de incarnat. Christi.*
& in ad duo loca discedat, condem-
natur:

natur: that is, A wicked man is distracted in two parts, and condemned to two places, his body to Gzabe, and his soul to ἅδης, that is, to Hell.

Seeing then that the Lord hath prepared Topher of old, and the decrée of God is gone out upon flesh, either for Heaven, or for this should hasten us carefully, worke out our salvation with fear and trembling, and to make sure Election: For what if we have the world, and be cast into Topher what shall become of us? it had better for us never to have been born.

Observe (I beseech you) the carriage of the Apostles in the Gospel when they heard that one of them should betray their Lord and Master CHRIST, and woe worth that party that should doe that cursed act; it had beene good for that man never to have been borne, they were all amazed and astonied, and could not be quiet, till they knew who should doe that damnable deed.

they

…came therefore to our Saviour, …, *Nunquid ego Domine?* Is it I, Mat.14.19.
… another, Is it I, Lord? So …earing, that Hell is prepared …, and the greatest part of man… (as shall be showne hereafter) …be swallowed up of her: Oh, Mat.6.
…should make us carefull, first, …above all things to seeke the …dome of God, and the righte…ousnesse thereof, that we may be …bers in the number of those …, whose names are written in …book of Election, and not in the …ber of those that shall be tor…ed in Topher.

…et us resolve with the Psalmist, …to suffer our eyes to sleepe, nor Psa.132.3
…eye-lids to slumber, nor the tem…of our head to take any rest, till …e have found the salvation of our …, our soules sealed to the day …redemption, and freed from …mnation of Topher. But …re is this religious care and …resolution? O this dissolute …perate course of this our sin…! men put their salvation to

Ludovic. a hazzard, with Ludovike; *Si damnabor, salvabor; Si damnabor, damnabor*; that is, If I be saved, I be saved; if I be damned, I be damned: this is the care that I take.

In the feare of God I earnestly beseech you, above all things to make sure your Election, and that by your Vocation; your Vocation, by your Justification; your Justification by your Sanctification; the reward whereof, will be eternall Glorification. Joyne Vertue with Faith; with Vertue, Knowledge; with Knowledge, Temperance; with Temperance, Patience; with Patience, Godlinesse; with Godlinesse, Brotherly kindnesse; and with Brotherly kindnesse, Love. Labour hereby to make your Calling and Election sure: for if you do these things, ye shall never fall into the vengeance of Tophet.

Rom. 8.

1 Pet. 1. 5.

The second part. The second part of this Text are the Parties for whom Tophet is prepared; and that is all ungodly people of the world, of what estate or condition soever they

: It is even prepared for the

It is even prepared for the King.

e words in particular have nce to blasphemous Senache- e was slain of his two sonnes Temple of Niniveh, worship- is god Nisroth; and in gene- it extendeth to all Idolatrous Emperors, and Superiors ever.

2 King. 18 30.

e then first we see, that no per- in what dignity soever he be, eminent place, is exempted ell.

Obser. 2.

s, a great Personage, yet ted in those flames: *Quid ibi superbia? quid divitiarum* What hath Pride profited Or what hath the pompe of done him good? Alas, these ot save his Soule: For (as e Psalmist) a man by his cannot redeem his Brother, ot give his ransome to God: cious is the redemption of , and their continuance for

Luk. 16. Wisd.

Psal. 49. 7

In Samuel we read, That

Kings are not exempted from the
1 Sam. 12 25. Judgements of God: If yee doe wickedly, ye shall perish, and your King.

In the first Epistle to the Corinths, we may read who they are that are threatned with Tophet:
1 Cor. 6. 9. neither Fornicators, nor Idolaters, nor Adulterers, nor Wantons, nor Thœbes, nor Covetous, nor Drunkards, nor Extortioners, shall inherit the Kingdome of God. This is spoken of Kings, as well as of others.

Rev. 21. 4. And in the Revelation we finde, that the fearfull and unbeléeving, the abominable, Murtherers and Whoremongers, and Sorcerers, Idolaters, and all Lyars shall have their part in the Lake that burneth with Fire and Brimstone. And this is spoken of the King, as well as of the Begger: For the Lord in Judgement reacheth from Hell, not according to Place, but Grace; not outward condition, but inward disposition.

May, moreover great men, Gentlemen,

men, and mighty Princes, are not easily liable to Topher, but the greatest part of them shall to the Debill: for many wise men, not many mighty, not many Noble are called: For as God would have all men saved, and come to the knowledge of the Truth; i. some of all sorts; some Jewes, some Gentiles, some Kings, some Nobles, some Preachers, some Rich, some Poore: so of all these, the greatest summe go downe to Topher. Yet for all this, great men must not be reproved forsooth; the truth that maketh against them, must not be embraced of them. 1 Cor. 1. 26 1 Tim. 2. 4

Abner could not abide to heare Ishosheth tell him of his going unto Rizpah, his father Sauls Concubine. 2 Sam. 3.

Ahab hated Michaiah, the son of Imlah, for not prophesying (as he said) good unto him. 1 King. 20

The people cryed out in Esayes time; *Dicite nobis placentia, placentia*: that is, Speake pleasing things unto us. Esay 30.

Jer. 11. 21. The Priests and people of Anathoth threatned Ieremy to take away his life, if he prophesied to them in the Name of the Lord.

Amos 7. 12 13. Amazia said to Amos the Prophet: Go, be gone, prophesie in Iudah; but prophesie no more in Bethel, for it is the Kings Chappell, and it is the Kings Court.

Amos 5.10 They hated him that rebuked in the Gate, and abhorred him that spake uprightly.

Mica 2. 11 The people in the time of Micah liked them well that prophesied to them of Wine and strong Drinke. I pray God that the great ones of this Land be not tainted with this corruption.

Well, for mine owne part, I had rather be stormed against, for preaching Tophet to you here, than to should curse me in Tophet hereafter, for smoothing and flattering you.

Rom. 12.1 Yet this reprehension of great men, I could wish it might be done in wisdome and humility; with, I beseech you, O King, by the tender mercies

mercies of God, reforme these and such things: For some in this case are indiscreet, and too too savvcie, and rather exasperate the hearts of their hearers against them, than win them to the Lord by their exhortation.

If then Kings and great men be not exempted from Tophet; what should this worke in them, but obedience to that counsell of the Psalmist: Be wise now therefore, O ye Kings, serve the Lord in feare? Looke up to Heaven, acknowledge your Vices subjects to a greater. *Use.* Psal. 2.

As the Lord hath honoured Kings above others, so he looketh for a greater return of honour from them than from others: for where the Lord giveth much, there the Lord requireth the more.

Kings and Princes are the Keepers of the two Tables of the Law of God; and to them is committed from God, the Government both of Church and Common-wealth: they must therefore be carefull, that the Word may runne very swiftly Deu. 17. 18

throughout every Angle of their
Psal. 147. Realmes: So shall God gain an universall glory, and Kings themselves a more stable subjection.

Esa. 49. 23 Kings and Queens are called nursing Fathers, and nursing Mothers: and all to commend unto them the care they should have of Gods glory, and the good of their people.

Ios. 24. 15. Iosua was such a Ruler, that remained resolute and constant in the worship of God to his lives end.

1 Chr. 15. 1 David prepared a place for the Arke of God, and was carefull for the Church of the Lord.

2 Ch. 17. 3 cha. 29. 1. 2. cha. 34. 1. 2 Iehosaphat, Ezechias, and Iosias were reformers of their Kingdomes, enemies to Idolatry, and graciously defended the Word of God.

And blessed be God for our Kings most excellent Majesty; who is Majesticall in his place, in Religion zelous, in life vertuous, and in mercy abundantly gracious: The Lord encrease his Graces in him; the Lord anoint him with the Oyle of holinesse, above his fellow Princes; and the Lord keep him from this terri-

ble

Tophet: And let all people that ...good will to this our English ..., to this my Prayer, say ...men.

It is even prepared for the King.

Secondly, we may here perceive ... Peter, that verily there is no respect of persons with God in Judgement: He judgeth the Rich, as the ...; the Father, as the Childe: ... Master, as the Servant; the ..., as the Begger: as the Prophet David saith; With righteousnesse shall he judge the World, and ... people with equity. *Obser.* 2. *Act.* 10.

Though wickednesse among men, ... in the place of Judgement; yet the Lord our God will deal justly. Eccl. 3. 16.

Though among men there is respect of persons to be had; without which, a confusion would (and this is necessary to be urged, for men are full of contempt and too sawcy with them of superior place and authority:) yet when all shall be summoned before the Tribunall of God, the Lord will indifferently proceed to Judgement, without any respect of persons.

Use. And this should not onely pull downe the haughty mindes of the Noble, (who thinke for their greatnesse here, it will be easier for them hereafter than others:) but also it should be an unalterable President to all Judges of the World.

As they sit in Gods place, so they should imitate the Lord in Judgment: This should make them obey the counsell of the Lord, delivered by the Prophet David; Be learned, Psal. 2 that are Iudges of the Earth.

O the care that Iehosaphat had for *just* and righteous Judgement! After he had made Judges, and set them in every City of Iudah, he gave them this charge: Take heed what 2 Chr. 19. ye do, for ye execute not the Judge- 1.6,7. ments of man, but the Judgements of the Lord; and the Lord will be with you, to preserve you, if you doe *justly*; but to confound you, if you do *unjustly*: Wherefore now let the fear of the Lord be upon you, take heed and do it; for there is no iniquity with our God, nor respect of persons, nor receiving of rewards.

D

that this gracious counsell entertained of the Judges of Land: then we should not heare many complaints in our Land, as we do: then we should not have cause to complaine with the Prophet, Iudgement is turned backward, and Iustice standeth afar off; that Truth is gone, and Equity no where to be found: then we should not have many beggered by the Law, as we are. Law was never made to undo men, but to compell men to do well: it was made to curb the wicked, but not to begger the innocent. It is grown to this passe in our dayes; I had rather lose it, be it right than go to Law for it: and what is the cause? O, because of false Fees, close Bribes, and the perplexity of attendance. Esa. 59. 14

Iudicate secundum Iustitiam, Judge, judge, O ye sonnes of men, according to righteousnesse: Let your Judgement be

Veritate, in Truth.

Iudicio, in Judgement.

Iustitia, in Righteousnesse.

I pray God it may never be said of our Judges of England, as once
Esa. 57. was said of the Judges of Israel: The Lord looked for Judgement, but behold Oppression; for Righteousness, but behold a Crying.

Let there not be found in a Land where the Gospel dwelleth, such
1 King. 2. 1 Judges as were those that killed innocent Naboth.

Let none be like the sonnes of Sa-
1. Sam. 8. 3 muel, That turned aside after lucre, and took rewards, and perverted the Judgement.

The duty of Judges is notably set downe in Exod. 23. Thou shalt not receive a false tale: Thou shalt not overthrow the truth, for the multitudes sake: Thou shalt not overthrow the right of the poor, in his suit: Thou shalt keep thee from a false matter: Thou shalt take no gift, for the gift blindeth the wise, & perverteth the words of the righteous.

And this charge is continued in
Lev. 19. 15 Leviticus: Ye shall not do unjustly in Judgement: Thou shalt not favour the person of the poor, nor honor the

person

...of the mighty, but thou shalt ... thy neighbour justly. *Judicis officium.*

... Judge must be *Scientia potens, ... virtute valens, i.* Able in learning, ... zealous in living: by the one, he ... *discernere inter allegata,* discerne ... next causes propounded; by the ..., *disrumpere iniquitatem,* with-... hindrance punish and confound ... manner of iniquity.

... all your Judgements, let these ... aim at; the glory of God, the ... ing of wrong, the suppression ... bill, and the maintenance of ...

... zealous for the glory of our ...; and let the good Laws that ... be duely and impartially exe-...

... was a great commendation ... was given to Seleucus, Gover- *Seleucus.* ... of the Locretians; who having ... this Law against Whore-... That whosoever committed ..., should lose both his eyes; his ... being taken in the fact, was not ... ed, though the Citizens beg-... earnestly; but he caused one of his

his sonnes eyes to be pulled out, and one of his own eyes: So he shewed himself a mercifull Father, and a just Judge.

O that we had the like Lawes against this and the like most odious offences, and that they were as strictly executed; that many hereby might be saved from Tophet.

The Lord guide that Honourable Assembly in Court of Parliament, that they may all joyne with one voice and spirit, for the banishing of Popery, the reforming of iniquity, and maintaining and countenancing of the Word of Truth, and painfull Preachers of the same.

And you (my Honourable Lord) as you have begun well in reforming many foul abuses in this City: so in the zeal of the Lord, Prosper with your glory; ride on with the word of Truth, Meeknesse, and Righteousnesse, and your right hand shall teach you terrible things. Psal. 45.4.

Thus am I bold to cast in among you the silly Mite of my counsel, meerly of Christian charity, that you may

may never taste of the woefull damnation of Tophet.

The third part of the description of Tophet, is set downe in these words, He hath made it deep. The third part. He hath made it deep.

Many from these words doe goe about to prove the locall place of Hell, concluding it to be below: as from the signification of Sheol also. Sheol.

Sheol is taken for a Pit or Grave, Hell, the state of the dead, the place of the damned spirits.

In the Scriptures, sometimes it is taken for the Grave, and sometime for Hell: so is ἅδης also.

The Septuagint translating the Hebrew into Greek, and expressing the sense of Sheol, used ἅδης for the death of the Body in the Grave, and of the Soul in Hell.

Mercer upon Genesis saith, That the proper signification of *Sheol*, is to signifie all places under the Earth, and not the Pit or Grave alone: wherefore it is every where opposed to Heaven, which is highest of all. *Mercer in c. 37. Gen.*

Hell is called by the name of Abyssus in the Scriptures, which signifieth *Abyssus.*

signifieth a deepe and vast Gulfe under the Earth, a bottomlesse pit, into which the Devils fear to be sent; and where they are chained and bound when it pleaseth God.

luke 8. Rev. 20.

From which *Abyssus*, there is an ascent to the Earth, no descent lower, Revel. 9. 2. and 11. 7. and 17. 8. And therefore Hell supposed to be beneath.

Because Tophet is here said to be *profunda*, deepe; *Nicolaus de Lyra putat esse circa centrum terræ*, thinketh that it is about the Centre of the Earth.

Nic. de lyra in Esai.

The Apostles that preached to the Jewes, used the word Gehenna, from the Hebrews, which they well understood: And Saint James writing to the Jewes, saith, The tongue is inflamed of Gehenna, of Hell. But the rest of them, that preached to the Gentiles, used the word *Infernus*, which name was known unto them: and they tooke it to be a place under the Earth, where the wicked after this life were punished.

Tartarus

Tartarus (which is used for Hell) is as far under the Earth, as Heaven is above the Earth, saith Hesiodus. *Tartarus. Hesiod. in Theogonia.*

The Poet speaking of it, saith; *Tartarus ipse bis patet in præceps tantus, idest*, Tartarus is twice as deep as Heaven is high.

The Rabbines hold Hell to bee [illegible], as Rabbi Abraham, saith: [illegible] *makom*, &c. Sheol is a deepe place, opposed to Heaven, which is high. *Rab. Abr. in cap. 2. Jona*

And Rabbi Levi saith, *Sheol bi* [illegible], &c. Sheol is absolutely be- [illegible], and is the Centre. *Rab. lev. in cap. 26. Job*

The Scriptures also place Hell [illegible]: Sheol beneath is moved [illegible], to meet thee at thy com- [illegible]. Esay 14.9

Moses calleth it the lower Hell: [illegible] is kindled in my wrath, and [illegible] burn *usque ad infernum inferio-* to the bottome of Hell. Deu. 23. 22

The Psalmist calleth it a deepe [illegible] let him cast them into the fire, [illegible] into the deep Pits, that they rise [illegible] And in another place he calleth [illegible] the Pit of perdition. Ps. 140. 10. Psal. 55.

John

Rev. 20. John calleth it a Burning Lake, in the Revelation, which must neede be below.

Prov. 9. 18 Solomon speaketh of the depth of this place; saying, The guests of an harlot are in the depth of hell.

Prov 15. 24 And again, The way of life is on high, to avoid from hell beneath.

Thus it is manifest, that hell is beneath, in the lowest parts of the worke-manship of God: But precisely to say, where, whether in the Centre of the World, or in the Aire, or in the Water, or upon the Earth it is not revealed, neither is it needfull for us to know; but sure it shall be in the most remote place from Heaven, which is in and above the earth; for the soules of the righteous when they are dissolved from their bodies, doe presently passe to the locall place of *Cœlum Empyreum*, and the soules of the damned are constrained to stay below in the lowest Elements, where they are and shall be tormented for ever more.

Locus inferni.

But if a man be too curious in this point, I would wish him to content with

Socrates, who being asked what ... ne in hel, said: He never went ... r, nor communed with any ... came from thence: By which ... he derided the curiosity of the ... nder. *Socrates.*

Euclides (as Maximus writeth) ... demanded of one what the ... ple, and with what things they ... re best delighted, said; As for other ... I know not, but I am sure ... , that they hate all curious ... *Maxim. ser. 23.*

But this is not the thing we aime ... his depth of hell.

The word Deep doth betwray un- ... the impossibility of getting ... e in: for God hath made hell ... , as there is no hope of craw- ... out. *Observation*

Infernus ab inferendo dictus, quia ita ... untur & præcipitantur, ut nun- ... queant exsurgi sint: that is, Hell is ... of casting in, for they shall be so ... downe, as they shall never have ... or power of crawling out. *Infernus*

Infernus

Hugo. *Infernus* (saith Hugo) *est profundus sine fundo*; that is, A Deep, without bottome. That party that had not on the wedding Garment, was not onely cast into Hell, but he was also bound hand and foot; and all to shew the impossibility of getting forth, once in: Binde him hand and foot, and cast him into utter darkneſſe.

Mat. 22. 13

Simile. Now alas, if a man be bound hand and foot, and cast into a Well five thousand fadomes deep; what hope hath he of ever comming out? to whom is deep, and he that is once tumbled in, shall never come forth more.

This is evident by the speech of Dives, who said: O father Abraham, send Lazarus or some from the dead, that my brethren may not come into this like place of torment. What is the reason that Dives begged not for his own passage from thence unto them, who was able to have taught them the tolours of Hell, by wofull experience? O he knew that that hid bin hopeleſſe; for he saw *ingentem hiatum*, a great Gulf set betwixt Heaven and Hel, that made the passage impoſſible.

luk. 16. 28.

In Earthly Prisons and Dungeons a man by some or other means may get out: But Hell is so deep, as Heaven, Earth, and Hell, can neber help one poore soule forth.

This then well considered, should *Use* 1. deep humiliation in the Soules of every of us, that so Grace may humble us, and not this Deep devour us.

One Depth cryeth and calleth for another; the Depth of Hell cryeth to us for answerable humiliation: He that will not be humbled for sins here, shall be humbled or rumbled to the Deep of Hell hereafter.

God giveth grace to the humble: *Simile.* the deeper thou art in the Law, the higher thou shalt be in the Gospel; the deeper in Hell, the higher in Heaven. A Bucket, the lower it goeth into the Well, the more water it bringeth up with it: the deeper a man is humbled for sin, the more shall be his grace of Exaltation. Humble your selves therefore

fore under the mighty hand of God, that ye may be all exalted in the day of Visitation.

In this deep was the poore Publican, when in bitternesse of heart Luk.18.13 uttered these words; *Lord*, be merciefull to me a sinner: A sinner by birth, a sinner by life, a sinner by thought, a sinner by word, a sinner by deed, a sinner by sins of omission, a sinner by sinnes of commission, a sinner before my conversion, a sinner many thousand times since my conversion. Lord, be mercifull to me a lamentable sinner.

Again, seeing Hell is so deep, once in, no hope of crawling out. *Use 2.* Let us seek the Lord while he may Esa.56.6. be found, and call upon him while he is near: *Ecce nunc tempus* 1 Cor.6 2. *ceptum*; Behold, now is the accepted time; behold, now is the day of salvation.

This life is the time wherein we must worke out our salvation with feare and trembling; if after this life we will be freed from the deep damnation of Tophet.

the irrationall Creatures themselves very carefull to take their ... and seasons, as saith the Prophet Jer. 8.7. The Stork, the Turtle, ... and the Swallow observe times and seasons. There is a time when the Swallow is with us in England, and there is a time when she takes her leave of us.

... silly Creature, in the first of Proverbs, gathereth in Summer, ... maine the poor life of it in Winter: So should we take our time after this life, there is neither place for pardon, nor time for repentance.

... for all this, Golden Time is neglected, but men doe post off their repentance from day to day, till the last they sinke into the pit of Hell.

... the time of Grace is tedious unto them, they must have some or other carnall delight to drive it away; and to many, to attend willingly upon the means of their salvation but houre or two: but there will come a time, when they shall wish, that

that all their life had been spent
the hearing of Sermons and
er, as tedious as it seemeth to
now.

O the damned in Hell
gibe (if it were in their power)
Million of Worlds, to have
houre granted them to live
Earth again, that so they may
within compasse of offered
Salvation. But if ye will not
the Lord when he calleth to you
will come a day when ye shall
Lord, Lord, and his eares
shut to your prayers, and his
shall cast you into the deep
Mat. 5. 26. of Tophet, there to remain,
have payed the uttermost

Tempus gratiæ negligere, est absolutè animam perdere.

The fourth part. And large.

The fourth part of the
of Tophet, mentioned in this
Large.

As the Lord hath made
Deep, so hath he made it Large
regard of the great number
be tormented in her, as saith
lampadius.

Occolam. in Esai. Observat.

Esa. 5. 14. This word is used in the
Chapter of this Prophesie: Hell
enlarge

ged her selfe, and hath opened outh without measure. It hath her mouth, as it were with , and all to receibe the great ubes that shall descend into

s called *Lacus magnus*, Rev. 14 a great Lake.

hat this Doctrine is too true, e that of the Gospel of Mat. 20 *ti vocati*, Many are called, but converted: Many called, but few n.

e most High made this World 4Esd. 8. 1
any, but the World to come y few.

t some man may object against *Object.*
Scriptures other Scriptures, e the great number of them hall be saved; and so by conse- , the small number that shall mented in Tophet.

nt Matthew saith, That many Mat. 8. 1
come from the East, and from West, and shall sit downe with ham, Isaac, and Iacob, in the dome of God: Many, an in- rable company shall be saved.

Saint

Saint Iohn in Revelat. 7. 9. point out that great number shall be saved, with that *nota fera*, that starry note, Behold, I a great multitude of all Nations Kindreds, and People, and Tong that stood before the Throne, before the Lambe, cloathed in white Robes, and Palmes in hands; long white Robes in tok purity; and Palmes in their h in token of victory.

It may seem by these Scriptur that many shall be saved, and such a multitude damned.

Answ. I answer: That though the n ber of the Elect be great, by it considered (to the praise of G mercy be it spoken:) yet if it be co pared to the number of those shall glorifie Gods Justice in Alas, then a remnant of Israel be saved; they are but a handfull, therefore Hell must be made ex ing Large.

This great destruction of damned in Hell, is likely sh ed out unto us, in the Judgeme

of

on earth, mingled with mer-
in the destruction of the old
by water, how few escaped
alive? onely Noah with his fa-
in the destruction of Sodom:
how few escaped there alive? Gen.7.
Lot with his daughters: in the Gen.19.16
tion of Jericho by the sword,
escaped there alive? onely
with her family, that enter- Jos.6.22.
the Israeliticall Spies. To
latter times, in the destru-
of Jerusalem by Titus Vespasi-
few escaped there alive? Ha-
dred thousands of them were
to death, many hundred thou-
of them taken captives to the
Empire, some put to one
some to another, and few esca-
, and those of the meaner
agricolæ & vinitores, Husband-
labourers in Vineyards.
clined) in the judgements of
this world so few have esca-
alive, how few (think you) shall
the dreadfull Day of judge-
of every idle word that
speak, a great account must Mat 12.36

Mat. 12.36. be made for the same? yea when in-
quisition shall be made for the very
Wisd. 1.9. thoughts of the ungodly: If the iust
shall scarce bee saved, where shal the
sinner appeare? Againe, that great
is the number of those that shall
to Tophet, and therefore Tophet is
made large to give them fiery enter-
tainment, it appeareth in the very
lives of men upon earth: for, where-
ther is one that cometh to the profes-
sion of the truth truly with the in-
John 1. cere heart of Nathaniel: there are
ten yea twenty, yea more that walke
in the way of sin, in the road to To-
pher, without any checke of con-
ence, remorse for their sins, or refor-
mation from their sinfull courses in
the world: some in the way of
theisme some in Paganisme, some in
Epicurisme, some in Brownisme, some
in Anabaptisme, some in Maho-
tisme, some in Papisme, yea some in
Deviliſme: a matter with many
teares to be lamented.

Use. But wouldest thou not be [illegible]
this large company, in this [illegible]
place of torment? O then [illegible]

a multitude to do evil! Rev. 18. Come out from amongst them, for thou beest partaker with them in their sins, thou must bee partaker with them in their punishments: Leave not thy self after the wicked men of this world, rather walk alone by thy self to Heaven, than to walk with the multitude to Hel: Walk the narrow way of grace to salvation, shun the broad & large way, that will bring thee to Tophet, which (as thou beareſt) is made exceeding deep and large.

The fift part of the description of Hell in these words, The burning thereof is fire: expressing the bitternes of the tormentes of Tophet. There is great controversie among the Divines about this fire, Whether it be a substantiall fire, or fire allegoricall? if it be true fire, whether it be material, corporal, or spiritual. If it be Corporal, whether it burn the body only, or soul and body both?

The fift part. The burning thereof is fire.

An in inferno ignis.

Whether there be true fire in hel? Whether these words (the burning

Quest. 1.

thereof is fire) be taken allegorically?

Calvin in Esai. Calvin would have it taken allegorically, and thinks there is no true fire in hell.

His reason is this, If wood and the worm be taken metaphorically, why not then the fire also?

Resolutio 1 quæsticnis. But there is no argument to prove this fire allegorical: For in the holy Scriptures, things spoken together, are not alway taken in the same manner and nature: For example sake, Christ is called a Door, a Vine, a Rock, a Stone, figuratively; and doth it therefore follow, that he is not God and Man substantially?

Luke 22. Again, in S. Lukes Gospell, our Saviour saith, I appoint you a Kingdom, as my Father hath appointed to me, that ye may eat and drink at my Table in my Kingdome: Eating is allegorical: but will you say that the Kingdome is allegorical also.

I confesse that wood in hell, is taken allegorically, but that fire is taken so, I utterly deny.

Bulling in Esa. Bullinger holdeth true and substan-

tiall

ciall fire in hell : and so do the most and best of the learned.

Christ punished with Fire in this world, Sodome; and the Murmurers in the Booke of Numbers, chap. 11. and called the name of that place, Thabberah; because the fire of the Lord burnt amongst them. Gen. 19. Num. 11.

And Christ shall come to judgement with Fire; which shall have two properties, Esay 66.

To burn: this property shall punish the wicked: to shine, this property shall comfort the Saints, as saith Theodoret. *Theod. in Psal. 96.*

And what shall hinder the being of fire in hell, when the extremity of tortures shall be put upon the damned? he that will not beleeve this, shall one day feel it to his sorrow.

When it be granted, that there is Materiall fire in hell, the next question will be, Whether it be Materiall, Corporall, or Spirituall? *Quest. 2.*

Surely Materiall fire, that is, fire kindled & maintained with wood, it shall not be: for as flashings of Aetna and Vesuvius, and other places *Resolutio quæstionis.*

of the earth, do burn without fuell, so shall the fire of Hell doe: he that is able to make the damned live without food, is able to maintain this fire without wood.

Gregory. Whether then it be Corporall or Spirituall, (for if it be Substantiall it must be one of these) Gregory calls it *Ignem incorporeum*, a Spiritual fire, but that is not likely, for it passeth the nature of fire to be spirituall: and to go about to make it spirituall, is to make it no fire at all.

But it is most probable that it is, and shall be a Corporal fire, with an extraordinary afflicting power given unto it, tormenting both soul and body.

Augustine. Saint Augustine affirmeth the fire of hell to be Corporall.

Quest. 3. If it be Corporal, whether it tormenteth the body only, or both soul and body: and how a Corporall fire should worke upon a spirituall substance.

Bernard de interiore domo. ca 38 Saint Bernard saith, that *Ignis exterius carnem comburit, vermis interius conscientiam corrodet*: that is,

Fire,

Fire shall outwardly burn thy flesh, and a worme shall inwardly gnaw thy conscience.

Againe, he saith, *Duo mala sunt vermis & ignis, altero roditur conscientia, altero concremantur corpora*: that is, the worme and fire are two miserable torments: by the one, the soule is vexed, by the other, the body scorched. *Idem part. serm. 16.*

Againe he saith: *In carne cruciantur per ignem in spiritu per conscientiæ vermem*: that is, in the flesh they shal be tormented by fire, & in the spirit by the worm of conscience. *Idem me'itam 4. c ip.*

Isodore saith, that there is, *duplex pœna damnatorum, quorum mentem urit tristitia, & corpus flamma*, that is, Their minds burn with sorrow, and their bodies with the flame. *Isodor de summe bono l. 1. c. 31.*

Beda saith, *Ignis erit pœna exterius sæviens, vermis dolor, interius accusans*: that is, The fire shall be a torment outwardly raging, and the worme a griefe inwardly accusing. *Beda lib. 3. in cap. 9. Mar.*

Though these maintaine fire in hell, yet they hold (as you see) that

it is not of power to touch the soule, but onely to torture the body: but I am perswaded according to the judgment of many learned Fathers, That this fire tormenteth both body and soul.

Zanch. de Operibus Dei, part. 1. lib 4. ca. 19

Zanchy de Operibus Dei, saith, That the devils, mens bodies and souls are tormented with fire everlasting. For as they were (as Simeon and Levi) brethren in the same ebill, so both of them shall be tormented in the same fire.

Justi. Mart. Apologia 1 pro Christianis.

Justin Martyr saith, That the devils shall suffer punishment and vengeance inclosed in everlasting fire: and they are no bodies, but spirits.

The truth of this is ratified by Christ himself: Go from me ye cursed into everlasting fire, prepared for the devill and his angels.

Mat. 25. 41

And the speech of Dives proveth this most true: for it is no Parable, but history (as Chrysostome saith) *Parabolæ sunt ubi exemplum ponitur, tacentur nomina*: that is, Those are Parables where an example is propounded, and no names mentioned:

Chrysost.

he

without, and shal for everlasting
be tormented in this flame. Luke 16.24.
And if a man will not beleebe this,
I make bold to use against him, the
words of Ruffinus, who saith, *Si quis* Ruffinus.
negat diabolum æternis ignibus man-
cipandum, partem cum ipso æterni ig-
nis accipiet, ut sensat quod negavit:
that is, If a man doth deny that the
devill is tormented with everlasting
fire, hee shall one day be partaker
with him of that fire, that he may
feel that which he would not bee
brought to beleeve.

But how this Corporall fire shall
torment the devils and the spirits
of the damned, I know not, and I
shall never to know, and it is but cu-
riosity to be too too inquisitive in
these points: for as a Father saith, Augustine.
Melius est dubitare de occultis, quàm
litigare de incertis, viz. It is better
to doubt of unknown things, then
to strive for uncertain. *Compescat*
igitur se humana temeritas, & id
quod non est: non quærat, ne illi-
quod est non inveniat: that is,
Let no man rashly meddle about

those things that are not revealed, lest hee findeth not the good of those things that are revealed.

It being probable that there is in Hell a substantiall and corporal fire, that beteth both the soules and bodies of the damned, let us now see the difference of this fire from our elementall fire.

Ignis infernus multipliciter differt ab elementari.

This fire of Hell differeth from our elemental fire in five respects.

First, In regard of heat: Our fire in regard of Hel fire, is but as fire painted upon a wal in regard of our fire

Oh, it is a fierce and an intollerable fire

Exemplum We read of one, who (upon the violence of any strong temptation) would lay his hands on burning coales, and being not able to endure the same, would say to himselfe: O! how shall I bee able to endure the paines of Hell fire:

Dan. 3. 21. The fire into which Sydrach, Mesach, and Abednego were cast, was exceeding fearful: but alas, nothing to Hel fire.

Thy

Thus speaking of this terrible fire, Esay 33.14
who is able to dwel in this de-
uouring fire? or, who shal be able to
dwell in these everlasting burnings?
Secondly, in regard of light: Our
fire giveth a comfortable light, but the
fire of Hell giveth no light.

Cremationem habet, lumen verò non habet, saith Gregory; It burneth, but giveth no light at all. Greg. Moral. lib. 9 ca. 46.

It is a darkish fire (saith Basil) that hath lost his brightnesse, but kept his burning. Basil. in Psal. 33.

Phavorinus, *in verbo ἅιδης*, saith Hades is a place void of light, and ful of eternall darkenesse. Phavor. in verb. hades

Sophocles calls it, μέλας δὲ ἅιδης; blacke darkenesse. Sophoc. in Oedipo.

Euripides calls it τὸν ἀνάλιον οἶκον; the house without sun light. Euripid. in Aristide.

Theognis calls it κυανέας τε πύλας; the blacke Gates. Theognis gnome

Eustathius saith ὑπὸ σκοτεινὸς ὑπὸ γῆν; Hell is a dark place under the earth. Eustath. in 1. Iliados

The darkenesse of Egypt was wonderfull, and fearefull: Wonderfull, because it was so thicke, as it might be felt: Fearfull, and therefore made Exo. 10. 2

the

the ninth plague of Pharao: yet that darkneſſe was nothing to the darkneſſe of Hell, which is called the
Iude 13. black darkneſſe.

The Poets in regard of the darkneſſe thereof doe compare hell to a certaine territory in Italy, betwixt Baiæ and Cumæ, where the Cimerii inhabit; ſo inbironed with hils that the Sun neber commeth to it, wher-
Cimeræ tenebræ. upon this Proberb commeth: *Cimeriis tenebris atrior*: Darker then the darkneſſe of Cimeria. Wholoeber he be that lobeth darkneſſe more then light, ſhall habe his heart full of darkneſſe in Topher.

Thirdly, Our elementall fire burneth the body onely, but the fire of hell burneth both ſoule and body, as ye habe heerd at large.

Fourthly, Our elementall fire conſumeth that which is caſt into it: but the fire of hell doth alway burn, and neber conſume.

Fifthly, Our elemental fire may be quenched, but Hell fire can neber be quenshed: The chaffe will he burne
Mat 3. with unquenchable fire: their worm

ſhall

shall never dye: their fire shall never go out. Esa. 66.

As there is nothing that maintaineth it, so there is nothing that can extinguish it.

From all this we may observe the eternity and bitterness of the torments of Tophet; Yea, *minima pœna inferni major est maxima pœna humani*: that is, The least torture in Hell, is greater than the greatest torture that ever was devised upon the earth. That Hell-hound that murdered the King of France, had as sharp a punishment as this world could afford: for his arm that did that cursed act, was taken from his shoulder, his nails pulled from his hands and feet, his flesh peece by peece pulled from him with hot burning pincers, and in the end rent in peeces with four horses: all this is nothing to the least torment of Tophet. Obser. Tho. Aquin.

Chrysostome *ad populum Antiochenum* saith: That fire and sword and wild beasts, or any thing more grievous than these, are scant a shadow to the torments of Hell. Chrysost. ad pop. Antioch. hom. 4.

And

And this bitter torment standeth in these two; *in pœna damni*, that is, in the punishment of losse; and *in pœna sensus*, that is, in the punishment of feeling: the former whereof, is the greatest (as saith S. Chrysostome.) This *pœna damni*, this punishment of loss, is more bitter then the pains of Hel, yea worse then a thousand Hels.

Pœna damni

This *pœna damni*, though it be a priuatiue punishment, yet it hath a positiue effect: for to be depriued of ioy, cannot but bring intolerable sorrow: euen as the absence of the Sun causeth darkenesse, so the want of Gods presence bringeth inexpressible griefe.

Simile.

When the Arke of God was taken by the Philistims, old Eli with grief fell backward, and died.

1 Sam. 4. 18

Plutarch. in vita Demosthenis

Demosthenes took his banishment so heauily, that many times he would weep bitterly when he lookt toward Athens, though he found much kindnesse at the hands of his enemies.

Tully, when he was banished from Italy, though he were in Greece, yet he wept bitterly when he looked towards Italy.

Absolon

Absolon took his banishment from his fathers presence very grievously

1 Sam. 14. 22

If these exiles breed such sorrow, how fearful wil it be to be banished from the presence of the Lord! who is the father of mercies, and God of all consolation, in whose presence, is joy, in whose pleasure, is life: To be banished from the presence & lobing countenance of the Lambe, from the fellowship of Saints and Angels, from all joys and felicity, with that bitter sentence; Go from me, ye cursed, into everlasting fire, prepared for the Devil and his Angels. Go from me, these are words of separation: ye cursed, these are words of obiurgation: into everlasting fire, these are words of desolation: prepared for the Devil and his Angels, these are words of dolefull exemplification.

2 Cor. 1. 3

Mat. 25.

This is the greatest part of the second death: For as the first death separateth the soule from the body, so the second death separates soule and body from the presence of the Lord for evermore.

What weeping and wayling wil there

Luke 13. there be when ye shal see Abraham, Isaac, and Jacob, entertained into the Kingdome of God, and ye your selves shut out!

We therefore spake truly that said, The tears of Hell are not sufficient to bewaile the losses of Heaven.

Infœlicissimum genus in fortunii, meminisse fuisse fœlicem: that is, it is the unhappiest thing of all, to think that ever we were happy,

Poeta. *Durœ satis miseriæ memoratio prisci bonorum.*

It is misery enough, and though there were no more misery, to remember the joyes we have lost.

Terent. As the old man in the Poet said, I have a son; nay, alas, I had a son: So the damned may say: We have a Heaven; nay, alas we had a Heaven.

Lysimach Lysimachus King of Macedonia, warring against the Scythians, being enforced by extream thirst to yeild himselfe into the hands of his enemies: after he had drunk cold water, brake out into these lamentable words: Good God for how short pleasure: how great a Kingdom have

loſt? So the damned ſoul may ſay, good God for how ſhort a time of pleaſure, how great a Kingdome have I loſt.

And ſurely this is juſt with God, that thoſe that ſeperate themſelves from him here, ſhould be baniſhed from him hereafter: That thoſe that ioyn the Saints here, ſhould be denied their company hereafter: that thoſe that crucifie the Lambe here, ſhould be curſed of the Lambe eberlaſtingly hereafter.

The ſecond thing that maketh Hel torments ſo bitter and intollerable, *Pœna ſenſus*, the puniſhment of ſenſe. Pœna ſenſus
Every member of body, and every faculty of ſoul, together tormented for ever.

The eye afflicted with darknes, the eare with horrible and hideous outcries, the noſe with poyſonous and ſtinking ſabours, the tongue with extreme bitternes, the whole body with intollerable fire: a fire that ſhall burne ſo violently, that the damned will ſeize a drop of water above ten thouſand worlds.

The

The faculties of the soul also shall be most pittiously tormented: the memory, with pleasures past, the apprehension, with pains present; the understanding, with joyes lost: and in this faculty, shall lye the Worme Conscience gnawing, which the Scripture so often threatens to sinners. This Worme, is a continuall repentance and sorrow, full of rage and desparation, by reason of their sins: and this worm or remorse shall cheifely consist, in bringing to their minds the means and causes of their present calamities; how easily they might have bée n sáed from Hel, and how often they have bin inbited to Heaben, and they would none; but now when they would, they cannot. And this Worm biteth and gnaweth on the bowels of these miserable men for ebermore. The will also shall bée most grieboully tormented with a furious malice against God and against the Elect.

And in this their cursed estate, they shall recurse, curse God again, because hée made them; and making them,

adiudged them to death; and they cā neuer find death: they curse his punishments, because plageth them so vehemently: shall curse his benignities, because they are sawced with contrary paines: they shall curse Christs hed upon the Crosse, because it was abailable to sabe thousands being abaileable to sabe them: shall curse the Angels in Heauen the Saints in blisse, because shall see thē in joy, & themselues out: Curlings shall be their notes, and howlings their tunes; dump shall be their Ditties, and their notes; lamentations their songs, screeching their tunes; these shall be their euening morning, yea, mourning songs: shall cry against Moab, father child, & child against father when he begat him: *Væ, væ, væ præamaritudine, væ præmultitudine, væ præ æternetate pœnarum: i.* in regard of the *Bitternes*, wo in regard of the *Multitude*, & wo in regard of the *Everlastingnes* of the torments of *Tophet*. Now

Miseria reproborum maxima

Mat. 26. 24 Now therefore I may truly [illegible] of all the damned Crue, as our [illegible] viour said of Judas; It had [illegible] good for him, if he had never [illegible] born: So it had béene good [illegible] damned, if they had neber [illegible] er, if they must néeds habe a [illegible] they had béen Toads or Ser[illegible] that so they might neber [illegible] knowone these unspeakable [illegible] of Topher.

I cannot but muse at a cer[illegible] of wicked Hell-hounds, that [illegible] these execrable words: [illegible] were damned if eber I knew of [illegible] or that: God damne me bod[illegible] soul, if I do it not. Alas, alas, [illegible] little do these wretches know, [illegible] it is to be damned: if they did [illegible] derstand aright, they would be [illegible] ged up, before they would ute[illegible] fearfull speeches; unlesse they [illegible] with the Moth-Flye, neber to be [illegible] quiet, till they habe clipt their wi[illegible] in those flames.

Prosper de vita contemplativa l. 3. ca. 12.

I therefore conclude this [illegible] with the admonition of Prosper, [illegible] wisheth all men to think, how g[illegible]

ll it is to be excluded the pre- of God, to be banished from n, and cast into everlasting fire the Devil and his Angels; to see ght, but feel excessive Heat; to ned in the deep Lake of *Ge-* and to be eternally torn with reedy Worms. To think on ings (saith he) is a sure way nce all vice whatsoever: and t will not be brought to lay to these, I leave him to feele the of them for everlasting.

e first part of the description of t, is set downe in these words, Wood.

The sixt part. And much wood. *Obser.*

herein is noted the eternity of ments of Tophet.

e perpetuity of these torments y where mentioned in the of God.

e Prophet Daniel speaking of condemnation of the wicked, ad- perpetuity to their shame, say- some shall awake to perpetual and contempt. Dan. 12. 2.

. Mark, speaking of the biting me, addeth perpetuity to the gnaw-

Mat. 9: 24 gnawing of it; Their Worme never dyeth.

S. Paul addeth to the perdition of the wicked, perpetuity also: Their perdition is everlasting. 2 Thes. 1. 9.

Iude S. Jude addeth the like; That they suffer eternall fire.

Rev. 20. 10 And S. John doth adde unto the Lake perpetuity; The Devill was cast into the Lake, where he shall be tormented day and night for evermore.

Rev. 9. 6 Thus we see that the torments of Hell are infinite *ratione finis*, without end; and though they seek death, yet find it they shall neber.

Simile. Thus shall they be like a man that is to be pressed to death, who calleth for more weight, more weight, to dispatch him of his pain; but alas he must not have it: So in Hell they shall cry for death, and

Psal. 136 go without it.

As the Psalmist speaketh of Gods Mercy, That his Mercy endureth for ever: so the damned may say of his Justice, That his Justice endureth for ever.

There

There were some comfort to the damned Soules, if these their torments might have end; but that shal never be: that is that that breaketh the hearts of the damned, no torment in Hell comparable to this, of perpetuity: what, never have end; never? O this is such a torment, that the damned themselves are not able to expresse.

Adagium

It is a common saying; But for hope the heart would burst: but they are shut out of all hope; and therefore have not can expresse their torments? O (saith a Heathen man) God hath once give an end to these evils: but the damned shal never be able to have this, For (as Gregory saith) *Mors miseris fit sine morte; finis sine fine, defectus sine defectu; quoniam mors semper vivit, & finis semper incipit, & defectus deficere nescit*: that is, The death of the damned is such, that shall never die; their end shal never end; and their destruction, a perpetuall confusion.

Gregory

Bern. de consid. ad Eugen. l. 5

No marvell therefore if S. Bernard saith: *Horreo in manus incidere mortis*

mortis viventis, & vitæ morientis, that is, It is a terrible thing to fall into the hands of living death, and dying life.

If there might be an end of these paines, it were something, though it were after so many millions of yeers as there are drops of water in the sea, stars in the firmament, motes of dust upon the earth, and as there have been moments of time since time began: but this cannot be granted: but when the Lord doth give over his being, then, and never before then shall the damned be discharged, though the blockish Canne baptist perswadeth the contrary.

The reason of the perpetuity of these torments, is threefold.

The first, Drawne from the Majesty of God offended: an infinite Majesty offended, an infinite torment imposed.

The second, Drawn from the state and condition of the damned: For as long as they remain sinfull, so long shall they remaine tormented in time: but in Hell they ever remain sin-

sinfull, therefore in Hel they shall be tormented.

Sinne is like oyle, and the wrath of God like fire: as long as the oyle lasteth, so long the fire burneth, and as long as they are sinnefull, so long are they tormented; therefore for ever damned.

The most sure it is, that in Hell there is neither grace nor devotion: the wicked shall be cast *in exteriores tenebras extra limitem divinæ miseri-cordiæ*: They shall be cast into out-ward darknes, out of the limits both of grace and mercy. Though their crying in Hell may seem penitent-ial, yet they do but *lugere pœnas, non peccata*: they do but mourn their owes: not lament their sins.

And though Dives his prayer for Lazarus may seeme to proceed from a charitable soule, yet it was not for their good, but for his owne: he knew that if they should come to Hell (his lewd and vicious exam-ple being part occasion thereof) his torments should be doubled, nay cer-tainly upon him. In Hell therefore

there being neither grace nor deboti-on, but still affected iniquity, their torments must be everlasting.

The third reason, Drawn from that stinging attribute of Gods Justice, because life was offered them here, and they would none, it is just with God that when in Hell they begge it, they should go without it: yea, that they should seeke death and never find it.

Once they were offered salvation, being gone in Adam: but that offer being neglected, let them never look for another.

O if this long torment were alwaies thought upon, it would make us use this short time of our life better: they are Spirituall Lunaticks, and worse then mad Bedlamites, that will purchase an eternall torment for so short a pleasure.

I beseech you therefore (beloved brethren) for your souls sake, which should be more worth unto you than a thousand worlds, let not these infinite torments bee passed over with a short or shallow consideration, but write

write the remembrance of them in the inward parts of your souls with the Diamond of deepest meditation, that so this Tophet may never bee your destruction.

The seventh and last part of the description of Tophet, set down in these words; The breath of the Lord, like a River of Brimstone, doth kindle it. The seventh and last part. The breath of the Lord &c.

In which words, there is not only Prosopopeia in the breath, but a Topographia in the Brimstone used: both which figures doe notably expresse the furious indignation of the Author, and the fierce severity of the fact: The Author or Inflicter of all these fearefull punishments, is the Lord God offended, at whose anger the Heavens doe melt, the Earth quakes, and the whole Creation trembles; into whose hands to fall, is most fearfull: For the Lord our God is a consuming fire. Heb. 12. 29

The Lord is the decreer, appointer, and commander of all these fearfull torments: and the Lord doth execute them upon the damned,

both *immediatè*, immediately from himselfe; and *mediatè*, mediately by his instruments: as by the Debils, fire, darkneſſe, ſtinck, and other creatures.

Feare therefore (in the feare of God) this fearfull and terrible Name IEHOVAH; that at the day of néed, ye may find him a milde and gentle Lambe, and not a roaringly-
Revel 5. on of Judah.

The ſeberity of puniſhment is ſet down by a double allegory, Breath, and Brimſtone.

To expreſſe the rage and tyranny of Saul againſt the Lambes of IESVS, this word is uſed in the
Act. 9. 1. Acts: And Saul yet breathing out threatnings and ſlaughter againſt the Diſciples of the Lord, &c.

So here to expreſſe the furious indignation of the Lord againſt ſin-
5. ners, the Breath of the Lord is uſed.

Like a River of Brimſtone.

The perplexing property of Brimſtone, is to burn; Darkely, to grieve the ſight; Sharply, to afflict the more; Loathſomly, to perplex the ſmell.

Now

We read in the Scriptures, that the Lord being much provoked, punished not onely with fire, but with burning Brimstone, which is ten to me more terrible.

As upon Sodome, hee rained fire and brimstone from Heaven. Gen. 19. 24 Eze. 38. 22

I wil raine upon him a sore raine, haile-stones, fire and Brimstone. Psal 11. 6.

Upon the wicked, God shal raine snares, fire and Brimston, and stormy tempest, this shall be their portion to drinke.

The Beast, and the false Prophet, both alive, were cast into the Lake of fire and Brimstone. Apoc. 19. 20.

Oh, who can expresse now the lamentation of Tophet; for the breath of the Lord, like a River of Brimston, doth kindle it!

If this should be of power to keep us from the least iniquity, so it should possesse you with the knowledge of the right nature of sinne, that it is the most odious and loathsome thing in the World: A stinking carkasse stinketh not so in the nostrills of man, as a polluted sinner. Gregory.

ſtinketh in the noſtrills of Almighty God.

Plato. As Plato ſaith of Vertue: That if it could be ſeen with a bodily eie, it is ſo ſplendid and glorious a thing, as all the world would be raviſhed with the love of her. So may I ſay the contrary of vice: That if ſin could be ſeen in his own colours, and in his right nature, all the World would loath and utterly deteſt it.

But miſerable man (the more is the pitty) conceiveth not aright of ſin: One would thinke that Adam had committed but a ſmall ſinne, in eating the forbidden fruit, at the entreaty of Eve; yet he and all his poſterity guilty of eternall death for the ſame: One would thinke, that that poor man had committed but a ſmall fault, in gathering a few Chips on the Sabbath day: (we have fouler matters committed on our Sabbaths, and go unpuniſhed) yet he

Act. 5. was ſtoned to death for his labour: One would thinke, that Ananias detaining part of the mony, and maintaining the contrary with a lye, had com-

committed but a small fault, yet hee was struck dead for the same, at the hint of Peter: One would thinke, that an idle word were but a small sinne, yet of every idle word that men shal speak, a great account must be made for the same.

And as men conceive of sinne, so they imagine of punishment; they thinke, that the Lord will not deale severely with them: and yet my Text saith: That the breath of the Lord, like a River of Brimstone, doth kindle it: the terror of whose wrath is unsupportable.

Hearken here all you that make but a sport of sinne, look upon your punishments prescribed: The least sinne that ever you have committed (being weighty as Lead) is able to presse your soules downe to damnation. Zach. 5.8.

Cease therefore from evill, and do that which is good: Cast away the workes of darkenesse, and put on the Armour of light: hate the little sin as well as the great; an idle thought, as well as blasphemy: make much of

offered Grace to salvation: Christ now knocketh at the doore of your souls, and would gladly come in and dwell with you; For it is his delight to dwell with the sons of men: shut him not out, as did the Bethleemites; bid him not be gon, as did the Gadarens; but, Be ye open ye everlasting doores, that the King of Glory may come in: That you having given him entertainment here, he may do the like by you hereafter; placing you with the Sheepe on his right hand, and singing this blessed Harvest Song unto you: Come ye blessed of my Father, inherit the Kingdom prepared for you from the beginning of the World.

Prov. 8.

To the which most blessed place of glory, the Lord bring every Soule of us at the day of our death and dissolution; and that for Jesus Christ his sake: to whom with God the Father, and God the blessed Spirit, three glorious Persons, but one immortall God, be ascribed all honour and glory, both in Heaven and Earth this day and ever. Amen.

FINIS.

IN EARNEST

and zealous prayer, to bee saved from the Damnation of *Topbet*.

Most glorious, ever-living, and ever-loving Lord God, the Fountaine and Well-spring of all our happineſſe, we thy poor ſervants, (unworthy, in regard of our manifold tranſgreſſions, of the leaſt of thy bleſsings) do moſt humbly fall downe before the Throne of thy dreadfull Majeſty, confeſsing in the bitterneſſe of our ſoules, the baſeneſſe and vileneſſe of our eſtates by ſinne:

O Lord, aſhamed wee are to come before thee, that are nothing but ſinfull corruption and abomination; but thou a Majeſty moſt pure, in compariſon of whom, the Angells themſelves are counted impure: We dare not therefore (being thus loathſome and abominable) preſume to preſent our ſelves before thee, as in our ſelves, but in thy manifold mercies, and thy Sonne Jeſus Chriſt his merites, in whom thou art delightfully pleaſed with all that faithfully call upon thy Name: Lord, in thy Sonne behold us, we moſt humbly beſeech thee; accept us in his worthineſſe, cleanſe us in his blood, juſtifie us in his righteouſneſſe, ſanctifie us with his ſpirit, and in his moſt precious death free us from the

damnation of Hell. Oh, till these comfortable tidings bee sealed up to our soules, how perplexed are we! Oh, how do our hearts quake and tremble, till we have found the salvation of thee our God! Reject us not (O heavenly Father) that faine would, as be saved of thee, so uprightly serve thee: we plead now and ever for pardon, so for grace, whereby we may in plentifull manner bring forth fruits worthy of amendment.

Lord keepe us in body and soule to thy everlasting Kingdome and salvation; Lord preserve us from the terrible torments of *Tophet*. Oh, what shall become of us, if we for our sinnes, when we dye, be throwne into that Lake that burnes with fire and Brimstone,

ſtone, ſo bitterly, as forceth ſcreeching and ſcreaming continually! Lord deale not with us according to our ſinnes, and thy juſtice; but in the multitude of thy mercies, ſave our ſoules alive: Oh, conſider the terrors of our troubled ſoules: Let not the groanes of our hearts be deſpiſed, but ſuffer them to pierce the Heavens for a Bleſsing: Oh, thou that art the God of endleſſe compaſsion, caſt us not away from thy preſence, wee are the workmanſhip of thine hands, O Lord confound us not: O Lord (that delighteſt not in the death and damnation of a ſinner) be moved to ſhew pitty upon us: O Chriſt, our bleſſed Saviour, make interceſsion to God the Father for us; ſpeake by thy gracious Spi-

Spirit, peace to our disquieted soules; binde up our broken hearts: give us, that wee may clearely see our names written in the Booke of Life, and our soules released from the fearefull Damnation of *Taphet*.

To this end (gracious God) remove all sinne from our Soules, and plant in the Garden of our hearts all those spirituall and heavenly Graces, that are proper and peculiar to thine Elect; that wee may be alwayes a sweet-smelling savour before thee: Give us faith in thy Promises, love to thy Majesty, zeale to thy Glory, obedience to thy Lawes; and guide us daily, by thy blessed Spirit, into all Truth and Godlinesse: Lord give us, to bee out of love with

with the vanities of this life, to hate every worke of darkeneſſe, the little ſinne as well as the great: Quicken us (O Lord) by thy quickening Spirit: Oh, give us hearts to bee inflamed with the love of thy Truth: Oh, that wee could hunger and thirſt after Grace, as the chaſed Hart doth the running Brooke: Oh, that we could experimentally ſay, with thy ſervant *David*, That all our delight is in thy Commandements.

Thus (O Lord) we receiving Grace from thy Majeſty, to repell the fiery Darts of the Devill, and to flye even from every apparition of evill: So doing, we may reape much comfort to our Soules in this World of trouble; and at the fearfull Day of Judgement, we may be freed

ed from the lamentable tortures of *Tophet*, where howling and yelling shall bee for evermore: And that for JESVS CHRISTS sake, thy Son, our Saviour: To whom, with thee, and thy most glorious Spirit, we desire, even from the bottome of our hearts, to have offered up all thanksgiving and praise both in Heaven and Earth this day and evermore. *Amen.*

FINIS.

THE BLESSED'ST BIRTH THAT ever was

OR,

The Blessed Birth of our Lord and Saviour JESVS CHRIST

Preached at the *Fleet* the 25. of Decem: *A. Dom.* 1627.

By HENRY GREENVVOOD, *Preacher of the Word of GOD.*

ESAY 9.6.

To us a Child is born, to us a Son is given.

LONDON,
Printed by ROBERT IBBITSON,
1650.

TO

The Right worſhipfull, Sir *Henry Lello* Knight, and Mr. *James Ingram* Eſquire, Wardens of his Majeſties Priſon of the *Fleet*, be this fleet and ſhallow Tractate commended.

RIGHT Worthy, and Worſhipfull, I (having received from you in my preſent afflictions ſo great favours, ſuch tender compaſſions, and knowing how baſe an evill ingratitude is, that it is, *inimica animæ, diſperſio virtutem &c.*) cannot but ſhow my gratefull heart, in preſenting that to your worſhips eies, that lately hath beene ſounded in your eares: a ſubject moſt comfortable

fortable, and ſo neceſſary to bee knowne, delighted in, and reſted on, as without it no ſalvation: for this is life Eternall, to know God, and him whom God hath ſent, the Lord Jeſus.

The Lord (of his infinite mercy) give you the ſaving knowledge of Chriſt Jeſus, to imbrace him as your cheifeſt Lord and King: for to ſo many as receive him, gives he power, priviledge, prerogative, to bee called, and be the ſons of God.

The Lord give you to know him in his
- Perſon.
- Office.
- Power.
- Merit.
- Spirit.

In his Perſon
- God.
- Man.

In

His Office. { King. Priest. Prophet.

His Power { Mortifying corruptions. Sanctifying affections.

His { Redeeming to God by his blood, the elect of God. Intitling by his righteousnesse, the elect to blisse.

In his Spirit { Discovering errour. Conducting into all truth. Perswading by faith, confirming by holinesse, salvation of your soules.

Blessed are you both, being so,

so, ten thousand times happ
are you, if you have thus t
Lord for your God.

All these (the very ground o
al true comfort and happinesse)
are lively set forth in th
small present: therefore let me
intreat you to peruse the same
at your best leasures.

Now the Lord make this and
all other holy helps profitable
and comfortable to your ow
soules: that sanctity may be
your portions in this life, and
salvation in the life to come
for Iesus Christs sake, *Amen.*

Your Worships for ever to be
commanded in the
LORD,

HENRY GREENVVOOD.

From my house in *Finsbury*
fields *Jan.*20.1617.

THE LESSEDEST BIRTH THAT EVER WAS.

LUKE 2.10,11.

I bring you good tydings of great joy which shall be to all people: that is, that unto you is borne this day in the City of David, a Saviour, which is Christ the Lord.

THE Lord our God hath onely given us a Christ for our redemption and salvation, but (blessed be his Majesty) he hath also discovered him to the world by many:

1. By himselfe, Mat. 3.17. This is my beloved Son in whom I am well pleased. Mat. 3. 17.

2. By John Baptist, Joh. 1.29. Behold the Iohn 1.29.

the Lambe of God that taketh away the sinnes of the world.

Ioh. 1. 33. By a Dove, Joh. 1. 33. Upon whom thou shalt see the Spirit descending, and tarrying still upon him, that is hee that baptizeth with the holy Ghost.

Mat. 2. 9. By a Starre, Mat. 2. 9. And lo the star which they had seene in the East went before them, till it came and stood over the house where the Babe was.

And here by his Angell he ministers him to the Iewish shepherds feeding their flocks by night, that in full and ample manner with notable circumstances; of the place where, of the time when, of the Babe was borne: Behold, I bring you good tydings of great joy which shall be to al people: that is, there is to you is born this day in the City of David, a Saviour which is Christ the Lord.

Which words as they are contained in two verses, so they afford two things chiefly

1 A merry message: I bring, &c.

admired cause: That unto
borne, &c.

his mirth is { 1. By the magnitude. 2. By the multitude.
ned by two }

By the magnitude of it: Great

by the multitude of the shapers
That shall be to all people.
which heavenly message I ob-
these three:
it the messenger: and that is 1
ell: Behold I bring you good

ainly, the message; and that 2
reat joy: Of great joy.
ely, the extent; or the par- 3
whom this joy appertaineth:
it is to all people. That shall
ll people.
old I bring you good tidings:
I bring you good tidings of
joy: behold I bring you good
of great joy, that shal be to

before I deale with this
heavenly Instrument, a
word

word or two of the word Behold.

Behold: It is a note of attention, six hundred times used in holy writ: alwayes placed before matters of great weight and moment; sometimes before inutterable judgments, as Amos 8.11. Behold I will send a famine amongst you, &c.

Sometimes before inexpressible mercies: as Esay 7.24. Behold a Virgin shall conceive, and beare a Sonne, and his Name shall be called Immanuel.

And here also in the words of my Text; Behold I bring you good tydings of great joy, &c.

Hereupon Bernard calls it *Notam stelliferam*, a starry note: a note that doth point out some rare matter to be revealed, as the Star stood over the house, and pointed to the wise men where the Babe was.

For the exposition of the word, doe but compare Mat. 6.26. with Luke 12.24. there the Lord hath given it.

Saint Matthew speaking of the providence of God over the fowles of

of the aire, useth the word Behold: Behold the fowles of the Heavens, &c. St. Luke speaking of the selfesame subject, useth another word, the word Consider; Consider the Ravens: so that Behold, is as much as Consider, and seriously perpend what God will have now delibered to your selves.

I; that is, an Angell, as it appeareth in the beginning of the Verse: Then the Angell said unto them, Be not affraid, for behold I bring you good tydings, &c.

Angell: it is as much as Messenger: it is *Nomen officii non naturæ*; a name of office, not of nature; as you may read, Heb, 1.7. He maketh the Spirits his Angels, or Messengers: The Spirits, there is their name of nature: His Angels, or Messengers, there is their name of office. Heb. 1.7.

These high and heavenly Instruments were Messengers, sometimes of Gods frowne, sometimes of Gods favour.

First, of Gods frowne: as was the Angel that slew of Sennacheribs

Host, in one night one hundred fourscore and five thousand.

Gen 19.13 And as were those Angels, that destroyed the City of Sodome.

Secondly, of Gods favour: as were those Angels that ministred to Christ in the Wildernesse: For the Angels came and ministred to him.

Mat. 9.11. And as was that Angel that comforted Christ in the Garden: For an

Luk 22.43 Angel came from Heaven, and comforted him.

And as was this Angell, that brings blessed newes of the Birth of the Lord Jesus: Behold, I bring you good tydings, &c.

The point of this part, office of Angels, is the last Verse of the first Chapter to the Hebrewes: Angels are ministring Spirits, sent forth to minister for their sakes, that are and shall be heires of salvation.

Obser. And this is their office they have most frequently performed, witnesse the fore-named places of Scripture, and many other places also: As an Angell bad Eliah flye from Jezabell: and an Angell here brings excel-

excellent newes from Heaven of the birth of a Saviour: Behold I bring, &c.

That Angels are present with us, it is plain by that of Saint Paul to the Corinths: Let the women be covered, because of the Angels. The Angels behold the behaviour of man and woman in the Congregation, in the worship of God. If therefore women should be shorne as men (to whom God hath given the hotter and stronger braine) it would be a confusion of Sexes, and a great displeasure to the Angells.

Againe, the office and presence of Angels is seen in this: A man taketh his Horse, and travelleth him, his Horse falleth upon him, no bone broken; how commeth this to passe? by the providence of God, in the hand of Angels.

This first sheweth the rare mercy of God to mortal and miserable sinners that he will vouchsafe such high and heavenly instruments to attend us in our out-goings, and incommings, but we dash not our foot against a stone. Psal. 91. 12

Psal. 8. 4. Lord, what is man that thus thou shouldest regard him, or what is the best of the sons of men, that thus in mercy thou shouldest visit him?

Secondly, here note the prerogative of the children of God, though they be in base esteeme of the reprobate worldlings, yet they are great in the favour of the most high, yea the heavenly Angels are appointed of God their watting men: as for the wicked, it is not so with them, but the blacke guard of Hell dogs them, here to sin, hereafter to sink them to perdition.

Thirdly, here is matter of consolation to the people of God: though man and devill bee against us, we need not be afraid: the Angels of God shall fight our battels for us: as in Eighty Eight, and as Elisha told his servant, upon the host of Angels

2 Kings perceived, Feare not, for there are more with us, then are or can be against us.

2 The second thing observable in this merry message, is the message it selfe,

where

wherein I note { 1. The matter: Joy. 2. The measure: Great.

Behold I bring you good tydings of great joy.

First Joy.

This Angell brings not a brandisht sword, as once against Adam: Gen. 3. 24.

This Angel brings not burning fire, as once against Sodome: Gen 19. 24

This Angel brings not consuming pestilence, as once against David: 2 Sam. 24. 16

This Angell brings not sudden death, as once against Herod: Act. 12. 23

But this Angel brings tidings of joy, and of great joy that shall be to all people.

Oh blessed day is Christs Birthday; the blessedest day that ever came, a day of glad tidings, a day of great joy that shall be to all people: O blessed be the wombe that bare this Babe, and the Paps that gave this Babe sucke: for this blessed birth day of Christ Jesus, brings joy and nothing but Joy to all people.

Gen. 40. Pharaohs banquetting birth-day yeelded much sorrow, for then hee hanged up his cheife Baker.

Mat. 14.6. 10. Herods banquetting birth-day yeelded much sorrow: for then he cut off John Baptists head.

Ier. 20. 14 Jeremy (though an holy man) cried out of his birth day: *Maledictus dies*, &c. Curled be the day wherein I was borne, and let not the day of my birth be blessed.

Job 3.3.6. Job (though a iust man) cried out of his birth-day: *Pereat dies in qua natus sum*, &c. Let the day perish wherein I was born, and let it not be joyned to the dayes of the yeare.

But Christs Birth-day brings joy, great joy, and nothing but joy to all people.

Obser. And as joy in Christs Birth is here by an Angell proclaimed, so let us know, that we can have no peace with God, no joy in soul, no hope of blisse, but in, through, and from this Lord Iesus.

Had not CHRIST come and assumed our nature, what should have become of us: oh we had

been all eberlastingly condem-
ned.

Let us therefore rejoyce in the Lord alway, again let us rejoyce: let our soules magnifie the Lord, let our spirits rejoyce in Christ our Saviour: Let us keepe this Feast with joy and thanksgiving, lauding the Lord for his sweet Christ, not with rebell rout, gaming and prophanenesse, knowing that Christ came not to make us prophane, or libertines, but to sanctifie our natures and save our soules, that we should serve him in holines and righteousnesse all the dayes of our life, *Use 1.*

Again, if it be such joy to see Christ poor, needy, and lying in a cratch, oh what joy shal it be to see him in glory, triumphant in Heaven at the right hand of the Father? This joy who can comprehend, this joy the Lord vouchsafe us all? when wee shall bid these our mortal corps farewell. *Use 2.*

Secondly, as joy, so great joy doth Christs Birth afford: Behold I bring you tidings of great joy. *Hoc puero*

nato propera vit gaudia tellus, cœlestis risit sedes, & gestiit orbis: Great joy: Joy in Heaven, joy in earth: joy to Angels, joy to men: joy to Jew, joy to Gentile: joy to rich, joy to poor: Behold I bring you tydings of great joy.

Great joy { *Quia cæteris præfuturum.* / *Quia multos consolaturum.* / *Quia perpetuo duraturum:*

Great for the excellency: great for the universality: great for the sempiternity: Behold I bring you tidings of great joy.

First, Great for its excellency.

Phil. 4. 7 So excellent is this joy, as it passeth all understanding.

Mat. 17 So excellent is this joy, as it ravisht Peter on the Mount:

2 Cor. 7 So excellent is this joy, as it even filled Paul with consolation.

So excellent is this joy, as if it be perfected in us, I know not what it should bee but life everlasting. Great therefore is this joy.

Secondly,

Secondly, Great for the universality.

It reacheth to all times, past, present, and to come, to all people, Jewes, Grecians, Romans, French, English: to Moses in flags, to Joseph in Egypt, to Daniel in Babylon, to Job in Huz, to Simeon in Jerusalem, to the Canaanites in Sidon, to some in Rome under the Popes nose: for the Church of God dwelleth where the thron of Satan is: great therefore is this joy. Rev. 2. 13.

Thirdly, Great for the sempiternity,

The joy of hypocrites and worldlings is short and momentany: it drops in adversity: and drops in death: as Job speaketh, They rejoyce in the sound of Organs, and suddenly goe downe to Hell: But this joy is permanent and lasting; it stands in adversity, and mounts to perfection in death: This your joy no man nor devill shall take from you: as the world cannot give it, so the world cannot take it away: great therefore is this joy; so great, as it Job John 16.

it cannot be numbered, so precious, as it cannot be valued; so lasting, as it is everlasting.

Thus much for the Message.

3 The third thing observable, is the *Extent*: That shall be to all people. The Angel says not, That it shal be to many: as once an Angel said of
Luk. 1. 14. John Baptist, Many shall rejoyce at his birth: But *Omni populo*, To all people: Jewes, Gentiles, of what condition soever they be.

This happy report agrees with
Gen. 22. 18 that sweet old Covenant: *Benedicentur in semine tuo omnes gentes terræ: id est*, All nations shall be blessed in thy seed: that is, the Elect of all nations, both Jewes and Gentiles.

For this particle (All) must not bee taken for every *individuum*, every person of mankinde: *Non pro singulis generum, sed pro generibus singulorum*: Not every man, but for some of every kind, whether
Luke 2. 34. Jew or Gentile: for Christ was
Mat. 2. 3. the fall of many in Israel; and a feare to many in Jerusalem: & to many of

the

the Gentiles he became foolishnesse, 1 Cor. 1. 23.
for though Christ bee borne, and
dead for all, yet all receive him not: John 1
But as many as receive him, to them
he gives power to be the sonnes of
God.

That Saint-like Song of Heaven makes good this present point: Revel. 5. 9
Thou hast redeemed us to God by
thy blood; *Ex omni Tribu, Populo, Lingua, Natione*; that is, Out of every
Tribe, People, Language, Nation,
They do not say, *Redemisti omnem Tribum, sed ex omni aliquos*; that is,
Thou hast redeemed every Tribe, but
out of every Tribe and Kindred
some: For though Christs death to
have all be sufficient, yet it is only to
the faithfull sufficient.

This *Noverint universi* should comfort us Gentiles at the very heart, because wee are not excluded the common salvation by Jesus: For he is a Light to enlighten the Gentiles of England, as well as once he was a glory to Israel. *Use.* Luke 1.

Thus much concerning the extent of this Message.

Now

2 Now followeth the admired cause of this proclaimed Joy; and that is, the blessed Birth of the Lord Jesus: Vnto you is born this day in the City of David, a Saviour which is Christ the Lord.

Wherein I observe these five particulars.

1. The Person: a Saviour, Christ the Lord.
2. His Birth: is borne,
3. The parties for whom: unto you.
4. The time: this day.
5. The place: in the City of David.

Unto you: Unto you is borne; Unto you is borne this day: Unto you is borne this day in the City of David: Unto you is born this day, in the City of David, a Saviour; which is Christ the Lord.

But of the words, as they lye in order.

Vnto you: *Vobis.*

This *Vobis*, by way of exposition, will afford a foure-fold observation.

1. *Vobis.*

1. *Vobis*, To you: that is, *Vestrum singulis*, To your particular persons.

Words of comfort, indeed: For had the Angell reported the Birth of a Saviour, and not applyed him to their particular consolations, it would have pleasured them little: For, what if in generall I know Christ is borne, if in particular I find him not borne to me, alas what comfort have I?

Whence I note, that it is not a generall report of a Saviour that makes us happy; but a particular applance, that makes us happy and blessed. *Obser.*

For as Luther saith; Sweet is the name of Jesus, but the life of all lyeth in those little pretty Pronounes, *Meus, tuus, suus*: when we can say, he is my Jesus, thy Jesus, his Jesus, her Jesus. Worthily therefore doth the Confession of our Faith runne in the singular number; with an, I beleeve in God; and, I beleeve in Jesus Christ, &c.

The

Use. The Lord then make the Birth of the Lord Jesus salutiferous to every particular soul of us; to me, to thee, to every soule here present: Oh, that wee could all say with Thomas; Thou art my Lord, and my God. Iohn 20.8

2 *Vobis*, To you: that is, *Vobis hominibus*, To you men, not to the Angels fallen.

Obser. We see then, that the Lord loved man more then Angels fallen: he sent a Sauiour, in our nature, to helpe us; but not in an Angelical to helpe them: they are therefore damned, without recovery.

Yea, we are more beholding to Christ, than the Angels that stand: for he gaue them but Confirmation, but to us both Redemption and Confirmation.

Nay, we are neerer to Christ than the Angels themselues; even as an arme of flesh is neerer to man, than an arme of Gold: we are Christs armes of flesh, the Angels (though they be of a more excellent nature) are but as armes of Gold.

to you therefore especially Christ is borne.

3. *Vobis*, to you: that is, *ad vestrum commodum*, to your benefit and good: *Nobis natus, nobis passus Christus*; Christ was borne to us, for us he suffered, for us he fulfilled the Law; all that he did, he did for us: his teares are ours, his cryes and groanes, ours; his stripes, ours; his perfection, ours; all, ours; he was not borne for himselfe, but for us: nay more, he had never beene borne, but for us; as in the Epistle to the Corinths: He is made of God to us wisdome, to us righteousnesse, to us sanctification; to us redemption. 1 Cor. 1. 30.

This should teach us all this notable Lesson; to bee for the good of others, and not all for our selves: he can be no good Christian, that is no good Common-wealths man. *Obser.*

The Sunne in the Heavens shines not to himselfe, but to the whole World: the Candle on the earth wastes it selfe for the good of others: So (if wee bee right

Pro-

Professors) with the members of the body, let us be for the good of our brethren.

Infælix ille qui sibi soli natus: he is a base cullion that is borne for himselfe alone: some are such miserable miscreants, as they onely aime at their own good: he that liveth thus, is no better than if he were unborn, nay such are rather a burden to the earth then a blisse: such make the creatures groane, such make the poore man groane, yea Hell it selfe groanes for such mucke-worms.

Imitate Christ Jesus then this good time, do good to the poore now, and ever to your powers; succour them, relieve them, helpe them: be you thus perfect, as your Heavenly Father is perfect.

4. *Vobis*, to you: that is, *vobis humilibus, pauperibus a mundo despectis pastoribus*: to you poor and despised shepherds to you a Saviour is born.

Obser. Christ is not borne to the proud, to the covetous, to the adulterous, to the prophane: Christ is no Saviour to such kind of persons; but to those

ple that are faithfull: and fear the Lord. Mal. 4

witnesse else that Scripture in Iob: Where is wisdom to be found? Iob 28
he sea saith, not in me: the depth saith, not in me: the land of the luxurious saith, not in me: Christ quaints not with proud Peacockes, covetous Apes and luxurious Libers, but resteth in the heart of the humble: Even as water forsakes the hill, and runs in the valley; so God giveth grace to the humble, and watereth their souls with the dew of salvation: so you therefore a Saviour is born.

Is borne. II.

An old Prophesie here fulfilled: To us a Child is borne, to us a sonne is given. Esay 9.6

Is borne, words ful of admiration: words full of consolation.

Words full of admiration: Christ to be borne of a Virgin, without an earthly father, a birth most admirable.

Three things especially reported are

are miraculous.
- Christs Incarnation.
- Christs Resurrection.
- Christians Regeneration.

Obser.

And as they are words ful of admiration, so they are ful of consolation: for (if we be wise and learned Christians) we must know, that the mercy of God could not save us, unlesse in every respect his justice were satisfied. Now that his justice might be satisfied, man offending, true man must satisfie, in the same nature that God was wronged, in the same nature must his Law be righted: And Christ satisfied in humane nature both the command of the Law by his life, and the curse of the Law by his death.

Christ therefore of necessity must be borne of a woman, and must be like to man in every thing, sin only excepted,

Now the properties of our humane nature

Essention: as Dimension, Circumscription, Termination.
Accidentall: as Sanctification, Resurrection, Glorification.
Naturall: as mortality, infirmity, Iniquity.
are

these were in Christ Jesus, Use 1.
iniquity set aside.
such Heretickes are here refu-
deny the humane nature of
affirming his body to bee a
stiche body: but for their
I will allow them a phan-
salvation.

miranda bonitas, ô miranda humili- Use 2.
Christi: Oh the wonderfull hu-
of the Lord JESUS! that
eternall and without be-
ing, would of a poore Virgin
unto him, bee borne, and
beginning: Who being e- Phil. 2. 7
with GOD, would take up-
him the forme of a servant, and
found in the shape of a man: blest-
be his goodnesse for this his
labe

lobe to man, for ebermore, Amen.

III. This day.

The Angel did not say, This night though it was in the night, for the shepherds were feeding their flock by night, but this day: and the reason was, *quia lætam rem nunciabat*, because he delibered joyfull newes.

Hee saith this day, { *Non pro qualitate temporis.* / *Sed pro qualitate rei.*

Not for the quality of the time, but for the quality of the thing.

So we finde in the holy Scriptures, when heavy reports are mentioned, the night is named: but when joyfull tydings are told, the day; as Ambrose wel noteth upon the 22. of Luke.

Peters deniall was in the night. Mark 14. But his confession was in the day. Iohn 21.

The friendly comming to Abraham of the Angels was in the day at noone: but their fearful comming to Sodome was at night, in the evening. Gen. 18. Gen. 19.

The four Lepers going in their famine

mine to the tents Aramitical (the
mites being gone, fearing Isra-
pursuit) finding meate, drink, and
, and goodly refreshing, called
good day, though indeed it was
: This day (said they) is a day 2 King 7.9
good tydings.
That fool in the Gospel threatned
death, had the night, not the
, accompanying his sorrowes:
ou fool, this night shall thy soule Luke 12
taken from thee, &c.
o here, an Angel bringing sweet
joyfull newes (the day natural-
ing chearefull, and the night
full) useth the word Day, not
t: To you is borne this day, &c.
It is in the Corinths also: *Ecce* 2 Cor. 6. 2
dies salutis: Behold now the day
lvation.
Worthily called a day, because
the true light was come into
world, and turned the night of al
into the day of all joy and sal-
ion,

In the City of David: which was IV.
leem.
It is called the City of David for
two

two respects { 1. for Distinction
2. for demonstration

1. For Distinction, there were two Bethleems, one in the Tribe of Zabulon, Ios. 19. 15. one in the Tribe of Iudah, where Davids father dwelt, and where David himself was born. So the Prophecy is fulfilled,

Mich. 5. 2. thou Bethleem Ephratah, that art little among the thousands of Iuda, out of thee shall he come that shall rule in Israel.

2. For Demonstration: To shew

Iohn 7. 4. that he should come out of the seed of David.

He was conceived and fed in Nazareth, but was borne in Bethleem David.

Bethleem signifieth the house of Bread: the Bread of life is borne in the house of Bread: not in a Palace there, but his house was a thatched stare, and his bed a cratch.

Luke 2. 7. This makes not onely for the Iewes refutation, that would not receive him, though the Prophets thus rightly had pointed him out: but sheweth also both the truth of all

Pro-

ophecies concerning Christ, and
gods faithfullnesse in their per-
nce.

A Saviour which is Christ the
Lord.

Saviour: Oh heavenly word,
worth and comfort passeth all
tion.

Saviour: not a temporary, but
erlasting Redeemer, And there Hos. 13.4.
o Saviour besides this Saviour, as
Prophet speaketh.

here is another sweet Prophecy
ed: Behold your God wil come
ave you. Esay 35.4.

e saves us from sins, guilt, and
shment; and that by his imputa-
passions.

e saves us from sins regiment,
hat by grace bestowed upon us:
ur of his fulnesse we receive, John 1.
e for grace.

nd by his imputative holinesse
resents us spotlesse, to life and
y everlasting.

Christ: that is, Anointed:
or the worke of our Redempti-
Jesus was anointed into a triple

Office; to be a King, a type whereof was Solomon: to be a Prophet, a type whereof was David; to be a Priest, a type whereof was Melchisedech: Melchisedech, not Aaron: Aaron a Priest, but not a King; David a King, but not a Priest; Melchisedech both King, and Priest, therefore a notable type of Jesus.

Anointed to be a King; to rule his Elect, and protect them.

Anointed to be a Prophet; to teach his Elect, and direct them.

Anointed to be a Priest; to ransome his Elect, and redeem them.

If Christ be thy Christ as King: then the Devill reignes not in thee, but Christ:

If Christ bee thy Christ as Prophet: then his Word, not thy Will, is the rule and square of all thine actions:

If Christ be thy Christ as Priest: then thine affections are slaine concerning sin, and thy whole man sacrificed to God.

Our Lord.

Lord, a name of power, gibing to God

God his essence and being, shewing that the Lord hath his being from none, but from himself alone, as all things else have their beings from him: for in him we live, and move, and have our being.

Here is his Deity described: and here is another sweet prophecy fulfilled; Behold, a Virgin shal conceive and beare a Son, and his Name shall be called Immanuel, that is, God with us. Acts Esay 7.14.

God with man conjoyned A necessary, and as happy a conjunction.

Our blessed Saviour must not only be Man, but also God, and that for two causes.

1 To overcome and deliver his humanity from death and misery:

2 To signifie and make meritorious whatsoever act don in his humanity for the salvation of his Elect.

This title of dignity is given our Saviour by David: The Lord said to my Lord, sit thou at my right hand until I make thine enemies thy foot-stoole. Psal. 110.1

Ioh. 20. 28 And by Thomas: Thou art my Lord and my God.

Christ is our Lord by { Power: / Purchase.

Hee hath bought us with his owne blood; and therefore called *Dominus Deus, Dominus Electorum*: The Lord of the Elect.

Vse 1. A comfort and honour to all true Christians, that we have so able, so omnipotent a Sauiour: Against those vile Heretickes, that mocke us for making account of saluation by a crucified man.

Vse 2. If he be our Lord, where is then his fear? Mal. 1. 6.

Many would haue him their Iesus, but few will indure him their Lord.

The Lord giue us to follow him in pietie, in patience, in grace, in crosse: that so we may be admitted to follow him in ioy & glory euerlasting.

Now this Iesus, this Christ, this Lord, knocketh at the doore of our hearts, let us not shut him out with the Bethleemites, nor bid him packe out

out of our country with the Gadarens: but be ye open ye everlasting gates, that this King of glory may come in: that you having admitted his heavenly counsels into your consciences in this life, he may one day entertaine you all into his Fathers mansions of glory hereafter: and all for the alone merits of the same our Lord Jesus: to whom with the Father and Holy Spirit be returned all Glory and Power, Praise and dominion, this day and for ever more, Amen:

A PRAYER for a bleſsing upon *this Sermon.*

MOST holy and heavenly LORD GOD, for as much as thou haſt taught us om thy holy and heavenly Word, that *Paul* may plant, *Apollos* water, yet all in vaine, unſſe thy grace bee annexed reunto; good Lord therefe we moſt humbly beſeech ee in the Lord Jeſus, to ſſe this portion of thy holy Word to every ſoul of us, maing it the ſavour of life to ſal-

vation to every of us, and to none of us the ſavour of death to damnation: now if wee reverence thy Word, delight in thy Word, and make it the rule and ſquare of all our actions, then it is the ſavour of life to heaven; but if we remaine in wilfull ignorance, notwithſtanding thy Word, if we preferre the corrupt counſells of our vaine hearts above the ſacred commands of thy Word, then is it the witneſſe of death to damnation: therefore wee beſeech thee give us thy grace, that wee may follow not our own waies, or our own wils, for the end of this way will bee death; but grant that we may follow the motions of thy bleſſed Spirit, and the doctrines of thy holy Word from this time forth for evermore, into all Truth. O

O Lord God, we moſt heartily bleſſe thy heavenly Name, for that thou haſt appointed thine holy and heavenly Angels to guard us, ſafe-guard us, attend us, defend us, from the malice and miſcheif of men & devils: eſpecially (O God of all goodnes) we thank thee for the gift of the Lord Jeſus, the only hope and help of our ſalvation; had not Chriſt Jeſus aſſumed our nature, and ſatisfied for thy Juſtice, wee had been everlaſtingly condemned: ten thouſand times bleſſed be thy holy name, for that thou haſt thus viſited and redeemed thy people.

Now (good Father) ſeeing none are ſaved by the Lord Jeſus, but ſuch as beleeve on his Name, and walke after his Spirit: we pray thee then, give

Thus (good Lord) give us thy might of grace againſt ſin, that Satan may not deceive us, nor corruption beſmeare us, but beautifie us with the graces of thy holy Spirit, that thy name and Goſpell may be honoured, many things among us by our holy examples converted, the mouthes of the wicked ſtopped, and in the end the ſoules and bodies of us all everlaſtingly ſaved, and that for the alone merits of thy deare Son, our bleſſed Saviour and Redeemer Jeſus Chriſt, bleſſed for ever. To whom with thee (holy Father) and thine al-glorious Spirit, be all glory and thankſgiving aſcribed, and returned heartily and throughly now and for evermore. Amen.

FINIS.

A JOYFULL TRACTATE

OR,

The most blessed BAPTISME that ever was solemnized.

Viz.

Of the Baptisme of our Lord JESVS by JOHN in JORDAN.

JOHN 3. 5.

Except a man be borne of water and of the Spirit, he cannot enter into the Kingdome of God

LONDON,
Printed by ROBERT IBBITSON,
1650.

A
NOVELTY
IN A
TRACTATE
OF
The most blessed Sacrament
OF
JESUS by JOHN

TO THE
Worſhipfull Mr. *Robert Mordaunt* of *Maſſingham Hall*, In the County of *Norfolke*, Eſquire, and Miſtreſſe *Amy Mordaunt*, his moſt loving Bed-Fellow:

All increaſe of Grace in this life, and of glory in the life to come.

Seldome or never (Right Worſhipfull) doe wee finde Tractates, either Humaine, or Divine, paſſe without their particular Dedications, that being ſhrowded under the ſafe-guarding gourds of honourable and right godly diſpoſitions they might the better be preſerved from the parching detractions

ons of malignant Cynicks: *I make bold therefore (diſcharging all ſelfe humour and irregular ſingularity) to commend this poore* Preſent, noſtrum ad patrocinium, *to the patronage of your well affected Worſhips, two eſpeciall reaſon, moving mee hereunto. Firſt, that mine unfained gratitude, intire affection, and moſt humble duty for all your favors inexpreſſible, might hereby bee made apparent: Secondly, it being delivered at that ſolemne baptiſme of* Charles *your firſt borne and hopefull heire, none I know more worthy of this* Dedication, *then your worthy and right Chriſtian perſons.*

I preſent it to your religious conſiderations, as a loving and friendly New years gift: *for it aimes at that bleſſed* New birth, *and happy* New life, *lively in baptiſme repreſented, without which it is not*

poſſi-

possible for either of you to possesse the Kingdome of God.

Accept therefore (I humbly beseech you) and take in good worth this short Treatise; both in line and learning: respect not (as is that Proverbe) the measure of the gift but the minde of the giver: what is wanting in one (I dare boldly promise) is made up in the other.

At your best leisures vouchsafe, I pray, now and then to peruse it, and I trust that your Christian paines herein shall bee well reguerdoned with heavenly pleasures here from.

The Lord God make this (with al other like Christian helpes) much profitable to your soules, and as he hath aboundantly blessed you with outward honours and dignities externall, he would also even fill your hearts and spirits with the inestimable riches of his all-sufficient grace: that having granted this

two-

two-fold blessing to you in this life, you may have the more assured hope of a third in the life to come, which is his blessing of glory: for all which forenamed blessings, your Worships shall have my best and most devout prayers, continued to the Lord; to whose sweetest protection, I betake you both, with your hopefull Sonne, this present day and evermore:

From Hempsted in Essex,
January 10. 1618.

Your Worships ever most ready to bee commanded in the
LORD,

HENRY GREENVVOOD.

To the Christian READER

I. M.

A Religious and right vertuous Gentlewoman, *courteous and Christian Reader*, much importuning me for a writen Copy of this extant worke (upon good consideration) proves the only occasion of this printed Tractate: for things written, as they are more tedious, so are they less profitable; but printed Tractates less tedious & more profitable; I am not born alone to my selfe, my particular friends I love to satisfie, but the general good stil shalbe my aim. And that my pen thus hapily should turned b e to press, I am no whit unwilling, both because few have written upon this worthy subject; as also for that I see this heavenly Sacrament seldome made right use of, the most contenting themselves with the bare signe, very few acquainting themselves with the blessed power of the signified. That therefore our profession may not be (as in many *Antichristian* parts of the world) in superficial sign & shew alone, but in substance

life,

life,& power: I commend unto thy view(for the better information of thine heart) this short (yet I trust profitable) Treatise of that blessed Baptisme of our blessed Lord and Saviour Jesus Christ.

Here(Christian friend) mayst thou learn a double lesson, to live, to die, to die to that, which otherwise must be thy death: to live that Christian and happy life wherewith who-ever is not acquainted, everlastingly must die.

The Lord God(from my very soul I heartily desire) blesse these my poor pains to the best good of thine own Soul, and work in thine heart a death to all that is evil, and a life to all grace and godlines, that his glory more and more by thee may be advanced, and thine own soul more & more by him refreshed: and that for his own mercy sake; to whose most happy protection, I commend thee both in body and Soule in his deare Sonne Christ Jesus, and rest,

Thine ever-loving in the Lord,

HENRY GREENWOOD,

CHRISTS BAPTISME.

MATTH. 3. 16, 17.

And Jesus when he was Baptised, came straight way of the water: And lo, the heavens were opened unto him, and John saw the Spirit of God descending like a Dove and lighting upon him.

Ver. 17.

And lo, a voice from heaven, saying, This is my beloved Son in whom I am well pleased.

AS by the disobedience of one man, sinne entred into the World, and by sinne death, Rom. 5. 12. So by the obedience of one man, Righteousnes entred into the world and by Righteousnesse life, Rom. 5. 18. so as Adams sinne hath bound us to a double misery, guilt Rom. 5. 12.

guilt, and punishment: So Jesus Christ (being made of God to us
1 Cor 1, 30 Wisdom, Righteousnes, Sanctification, and Redemption, 1 Cor, 1:30) hath delibered us both from guilt and punishment of al our transgressions.

The truth of which thrice-blessed Report; is not onely mentioned in the Gospell of God, and therefore called Εὐαγγέλιον, but confirmed also by Sacramentall signes and seales in the first and last Testament: In the first, against sinnes guilt, by Circumcision; against sins punishment, by Occasion; the one, a Sacrament cutting; the other, a Sacrament killing: In the last, against sins guilt, the Sacrament of Baptisme; against sins punishment, the Sacrament of his Supper.

And as Adam sinned in his own person; so the second Adam for his recovery, hath performed both the Sacraments and substance of the same, in his owne Person; for he was Circumcised, Sacrificed, Baptized, to take away the sinnes of the world;

...ngs: Circumcised, Luke.2.21. Luk.2.21.
...rificed, Heb.7.27. Baptized, in
...e words of my Text: And when
...sus was baptised, &c.

In which words for method sake,
I note in generall three.

First; Christs Baptisme: And
when Jesus was baptized.

Secondly, Christs immediate
...tion after Baptisme: He streight
...e out of the water.

Thirdly, Gods; of Christs mi-
raculous approbation:

Testified, by two: { By Vision. / By Voice.

By Vision { 1. By the Heavens apertion: And loe, the Heavens were opened unto him. / 2. By the Spirits descension: And John saw the Spirit of God descending. &c.

By Voice: Behold, a Voice came
...m Heaven, saying, &c.

In which Voyce, I note also
...o: { 1. A double circumstance. / 2. A singular substance.

A

A double circumstance { 1. Of the Person: God the Father: Behold a voice. 2. Of the Place: supercelestiall: Came from Heaven.

A singular substance { This is my beloved Sonne, in whom I am well-pleased.

In Christs Baptisme I observe three:

First, the Baptist.

Secondly, the Baptised.

Thirdly, the Element.

First, the Baptist: And that was John, as it appeareth in the precedent Verses.

Not John the Evangelist, but John the Sonne of Zachary the Priest: a worthy instrument *& nomine, & numine*; a gracious name, and a gracious person.

A gracious Name: whereof Saint Augustine in his second tractate upon John saith: *Magnum aliquid ipse Joannes, ingens meritum magna gratia, magna celsitudo*: A great name this

his name of John, a name of great
nce, a name of great valuation,
Magnus enim erat Johannes virtute,
agnus sanctitate, magnus & officio:
Great was John in power, great was
John in sanctity, great was Johns
ffice.

A gracious person: sanctified in his
others wombe: Luke 1.15. that
hich was spoken of Jeremy the Luk 3.5.
ophet, is verified of John the Bap-
ist: *Priusquam te formarem in ute-*
ro novi te, & antequam illinc exires,
sanctificavi te, Jeremy 1.5. Before I
ormed thee in the wombe I knew
hee, and before thou camest out of
e wombe, I sanctified thee. At one
d the selfe-same time, there was in
n the Baptist, *Spiritus vitæ, & Spi-*
ritus gratiæ: the Spirit of Life, and
Spirit of Grace, as saith Ori-

Whose sanctity you may read at
e commended by Josephus, *lib.*
Antiquitatum.

Yea, Christ himselfe saith thus
h in commendation of him: that
natos mulierum major Johanne

Mat. 11, 11 *non surrexit, Mat.* 11. 11. Among those that are borne of women, a greater than John arose there not.

Gen. 5, 24. Though Enoch was translated, Gen. 5 24. yet was he not greater then John, Though Eliah was taken up into Heaven, 2 King. 2. 11. yet was he not greater than John. Moses a great Lawgiver, and the Prophets great men, yet were they not greater than John; *Non enim ego Prophetas Prophetis audea comparare*; I dare not compare Prophets with Prophets; yet the Lord of him, the Lord of them, the Lord Jesus of us all hath pronounced of him, that *inter natos mulierum*, among them that are borne of women, a greater then John the Baptist arose there not: he doth not say, *inter natos virginum*, among them that are borne of Virgins; for Christ Jesus himselfe was borne of a Virgin, whose shooes latchet John was

Mat. 3. 11. not worthy to unloose: Matth. 3, 11. great was John, but what to his Lord and Master Christ? a rare Preacher, but what to that great Law-giver: a baptizer with water,

ter, but what to him that came to baptize with the Spirit and fire? This is hee that here baptized Christ: yea, he was the first that ever baptized with water to repentance, yea, his office was to baptize *in remissionem peccatorum* before Christ, Luke 3.3. to lead the people by water to him that baptized with the Spirit and fire: As one saith of him, that he did *præire nasciturum nascendo, prædicaturum prædicando, baptizaturum baptizando, moriturum moriendo*; that in birth, baptism, doctrine and death, he preceded JESVS, the Reconciler of the world.

The place where he baptised Christ was in the River Jordan *Fluvius ex-* Gen. 13.
imiæ dulcedinis, qui in lacum Genezareth, deinde in mare mortuum fundis: A delicate River, so called, because it was composed of two Fountains, the one called Jor, the other called Dan, and therefore the River hath his name Jordan: In which River Naaman was washed and cleansed from his Leprosie: 2 Kin. 5. 14. which River Eliah and Elisha divided with 2 King 5. 4

their Cloake, 2 King. 2. 8. 13. In this Jordan did John baptize our Lord & Sabiour JESVS CHRIST.

Secondly, The baptized, Jesus; And when Jesus was baptized: Jesus, the word signifieth a Sabiour.

A name worthily given him from the Lord, because he came to save his people from their sins, Matth. 1. 21. from the guilt of sin by his imputative righteousnesse, from the punishment of sin, by his imputative death and passions: the one properly resembled in Baptisme, the other in his last Supper. Matt. 1. 21.

But whether did Christ purchase this great salbation for us *jure pacti*, or *rigore justitiæ*, a great question in divinity: by a Covenant made twixt God the Father and him, or in regard of worth for worth, that is, whether his merits did equalize the salbation of so many Saints?

Answ. To satisfie this question, give me leave to use a familiar comparison.

Suppose I should say to a Porter or some such fellow, If thou wilt bring

bring mee a burden of an hundred weight a mile upon thy back, I will give thée a thousand pound for thy paines: the Porter doth it, hée hath purchased this summe *jure pacti*, in regard of the covenant, but not *rigore justitiæ*: his pains were not answerable to the gift, for I could habe had it done for a crowne: but suppose I should make bold with a great man of worth in the like case, he hath deserved this reward, *& jure pacti, & rigore justitiæ*: & the dignity of Christs person makes his merits precious: and thus became Christ our Jesus.

Object. But it may be demanded, why Christ should here by John bée baptized, that was sinlesse, baptism being a remedy against originall sin? For βάπτισμα of βάπτειν signifieth a washing a way: resembling the washing away of sin?

Answ. It is true, Christ in regard of himself had no néed of Baptisme, wherefore John forbad him, saying; I have need to bebaptized of thee, & comest thou to me? yet notwithstanding

standing, Christ vouchsafed to be baptized for eight especiall causes.

First, because he was bound to fulfill the righteousnesse both of Law and Gospel, in the behalf of man as he told John: Thus it becommeth us to fulfil al righteousnes; Mat. 3. The Law injoyned circumcision: therefore Christ must be circumcised: the Gospel injoyned baptisme, therefore Christ must be baptised: for Christ came not to breake the Law, but to fulfill it. Mat. 3

Secondly, that he might confirm the baptisme of John, to be both reverend and profitable, lest any should hold Baptisme a vaine or fribolous thing.

Thirdly, that he might sanctifie the water to his mystical end (viz,) to the washing away of sin: Hesych, *Christus ad sacrandas aquas baptismatis in Jordane baptizatus est*: that is, Christ was baptized in Jordan, to sanctifie the water of baptism, to the mystical washing away of sin.

Fourthly, that he might hereby shew his wonderfull humility: for though

though he were equall with GOD, Phil. 2. 6. Phil. 2 6. yet he makes himself of no reputation, but comes eben among sinners, to baptisme, who notwithstanding knew no sin.

Fiftly, to teach us that as hee was baptized being the head, so should wee his members: to shew that Baptisme is not lightly to be respected, nor of any to be neglected: therefore they that bring not their children to Baptism (as much as lyes in them) shut them out of the kingdome of heaven.

For Baptism is necessary *ad tollendam maledictionem* (as saith Pareus) *non ut pharmacum aut opus expiatorium: sed ut sacramentum fœderis obsignatorium: non necessitate medii, sed mandati:* not as though outward baptism either simply saved us, or without it no salvation could be, but because it is commanded.

It is therefore necessary, κατ' ἐξοχὴν *propter mandatum Dei:* for the streight command of God: but not *præcise, simpliciter, & absolute:* that as those that want it should be damned, for

ned, for whom the blockish Papists have devised a *Limbus Infantum.*

Sixtly, to testifie the blessed communion and fellowship, that bee our head hath with us members, to our unspeakable consolation.

Sebenthly, to signifie to all the world, that hée came to bée baptized with the baptism of death: For baptisme doth represent dying to sin: so Christ dyed for sin, Lu. 12.50. I must be baptized with a baptisme, and how am I grieved till it bee ended. Luk 12.50

Eightly, *ut veritas typo responderet:* that the truth may answer in every respect the type and figure: for as the High Priest when he was inaugurated, they first washed his whole body with water: Afterwards having put upon him his Priest-like garments and brought him to the open view of the people, they sounded trumpets, and powred oile upon his head, Exo. 29.4,5. Num. 10.3. So Christ our Priest was washed by John in Jordan, in the open assembly of much people, a voyce thundred from heaven, and with the spirit of Ex 29.4,5 Num 10.3

grace

grace hee was anoynted with the oile of holinesse above his fellowes, Psal. 45.7. Psal. 45.7.

And thus you see the reasons why our Sabiour would bee baptized:

O how are wee bound to his majesty, that thus would vouchsafe to pay our debt: like a good Citizen that thus should stoop to carry our crosse, and fulfill every part of the Law for our sakes, to save our poore soules everlastingly alive!

Thirdly, The element, water. It is Johns own confession: I baptize with water.

We read of many baptismes in the holy Scriptures.

First, *Baptisma typicum*, a typicall baptism: wherewith Paul saith that the Israelites were baptized of Moses in the Sea, 1 Cor. 10. 2 That was a type of Baptism: for as Baptism to us is a passage by death to life, so was that passage through the sea to the shore, a passage through death to life. 1 Cor. 10. 1

Secondly, *Baptisma Iudaicum*, A

Judith 12.7 Heb.9.10. Jewish Baptism: wherewith Judith is said to have baptized her selfe before prayer in a fountain of water: Iudith 12.7. *de quo* Heb. 9. 10.

Thirdly, *Baptisma Pharisaicum*: A Pharisaicall Baptism; *Baptisma calicum, & urceonum*: A baptism of cups and pots, and hands before they ate, *Marke*.

Luk 12.50 Fourthly, *Baptisma sanguinis*: a baptisme of blood, Lu. 12.50. I must bee baptised with a baptisme, and how I am grieved till it be ended! called *Baptisma Martyria*; A baptism of Martyrdom.

Fiftly, *Baptisma aquæ*, called *baptisma fluminis*: A baptism of water: wherewith Iohn baptised.

Sixtly, *Baptisma Spiritus*, A baptism of the Spirit; called *Baptisma fluminis*, the baptism of fire; wherewith the Apostles were baptised, act. 2. wherewith Christ baptiseth, he shal baptize with the spirit & fire, Mat. 3.

Acts 2.

Mat. 3

The Spirit is compared to fire in a triple respect: for as fire doth

- *Illuminare*, enlighten;
- *Calefacere*, make warme;
- *Cumburere*, burn up.

So

So the holy Ghost doth enlighten the understanding, make warm with zeale the affection, and burn up the drosse and corruption that is in the soule.

But Iohn baptized with water, A fit element for this Sacrament: For (as Augustin saith) *Si Sacramenta similitudinem quandam earum rerum quarum sunt Sacramenta non haberent, utique non essent Sacramenta*: If Sacraments had not a lively representation of those things whereof they are Sacraments, they should bee no Sacraments.

Now water doth notably resemble Christs spirit and blood, and that in many respects.

First, as the water washeth away filth from the body: so doth the spirit sinne from the soule.

Secondly, as every generation is *ex humida* or *aquosa materia*, of a watery matter. (whereupon some of the philosophers, as Thales said, that water was the begining of all things.) So regeneration by the spirit of grace is resembled here in the Sacrament by water. Third-

Thirdly, as water maketh the earth fruitful, fertil, full of increase: So that spirit that moved upon the waters, Gen. 1. 2. makes us fruitfull in all good workes.

Fourthly, as water doth very much refresh a man in his extremity of heat: so the Spirit of grace refresheth us in the fiercest fire and greatest heat of tribulations.

Fiftly, as water doth quench the thirst of man and beast: So doth the Spirit of grace quench our thirst after temporal things, Joh. 7. 37. He that is a thirst, let him come to me and he shall never thirst more.

Joh 7. 37

This Sacramentall water is figured *per aquam expiationis*, by the water of expiation, Numb. 19.

Num 19

This Sacramentall water is figured *per aquam illam*, by that water which Ezekiel saw goe out of the right side of the Temple, Eze. 47.

This sacramental water is figured *per fontem illum*, by that fountain which the Lord promised by his Prophet, Zach. 13.

But this Sacramentall water is especially

especially figured *per aquas diluvii* by the water of the flood, Gen. 7. for as that water drowned the old world, so water in Baptism (as it hath reference to the Spirit of grace) drowneth the old man, & washeth away all corruption and sin: in which respect baptisme is called *Lavacrum regenerationis metonymice*, The Laver of regeneration, Tit. 3. 5. Gen 7 Tit 3. 5.

So that water (ye see) is the element that John useth in baptisme: *aqua pura, simplex, vulgaris*, pure simple and comon water: not mixt, not made, not stilled, not oyle, not blood, not fire, nor any other element; not salt in the mouth, not spittle in the eares and nostrils, with a pronunciation of the word *Ephata*, be thou open: not milke, not hony, to signifie the right they have to the heavenly Canaan: not Chrisme or holy oile for the anointing of brest & forehead, to signifie the anointing of the Spirit: not burning lights, to signifie their delibery from darkenesse to light.

A couple of notable hereticks, Seleucus and Hermias, baptized their childern

children & *aqua & igne*, in water and fire also.

Musculus saith, that it is reported that certaine Christians of India baptize their children, & *aqua & igne*, in water and fire also, *signaculo crucis per ignitum ferrũ fronte impresse*, branding them on the forehead with the sign of the cross with a hot burning iron, but this is horrible & hard.

Horrible, because cursed is he that addeth or diminisheth from the word of the Lord. Deut. 12 32.

An horrible thing that wee should make our selves wiser then Christ: what Christ hath commanded to bee used in this Sacrament, that in the fear of God let us doe: adding nothing to the same, for that is abomination.

An hard thing to be burned in the Sacrament: therefore we are much bound to Christ for those Sacraments we have, for they are very easie: the old were hard and bloody, in Circumcision blood lost, in the Passeover life lost.

The Sacraments of the New Testament

sumunt are *virtute majora, utilitate meliora, actu faciliora, numero pauciora, id est*, for vertue greater, for profit better, for act easier, for number fewer.

And as this Baptist here baptized with water, so we must know that it passed his power to baptize with the Spirit and fire.

Cyprian giveth to John only outward baptisme.

Longobard saith, that *Johannes operatio visibilis tantam exterius Lavantis invisibilis gratia Dei interius operantis*: Johns baptisme washed without, but it is Gods grace that washeth within.

Johns baptisme was not called the baptisme of repentance as though all that were baptized were regenerate, but because it was a signe and token of repentance.

Augustine dares not altogether derogate remission of sins from Iohns baptisme, neither dare he simply give remission of sins to the same.

It is not (beloved it is not) in the Ministers power to regenerate, neither

ther is there such a sacramental union twixt the signe and the signified, as he that takes the one, must of necessity take the other: then Simon Magus should have had the holy Ghost, for he was baptized.

Neither are they cast away that cannot come to be baptized with water: then whither went the Théefe that beléeved? he was not baptized, yet in Paradise.

And whether went the child of David? It was not circumcised: surely to heaven, for he saith, he shall goe to it.

And what became of all that dyed before the eight day, the day of circumcision? though they had not the signe, yet were they borne in the Church, and were within the compasse of that generall covenant, I wil be thy God and the God of thy seed.

Indeed if we contemne baptisme, then it is another matter: As he that was not circumcised, should bee cut off from the people, Gen. 17. this is spoken of Adulti that contemned circumcision. Gen 17.

Alas

Alas, children, if they bee not brought to baptisme, and die unbaptized, it is not their fault shal they be damned for their fathers offence? God forbid: No, the childrenshal not beare the fathers sinne: Ezek. 18. Ezek. 18

Again, water is but a signe of the inward washing, water it selfe doth not worke regeneration.

Though it be said: Exept a man be borne of water and of the Spirit: Joh. 3. 5. it is the Spirit that doth regenerate, not the water: and therfore a man may be regenerate without outward baptisme.

It is the speech of the Apostle Peter: Baptism saveth us, not that baptism that putteth away the filth of the flesh (*viz.*) water; but in that a good conscience maketh request to God, 1 Pet. 3. 21. 1 Pet. 3. 21

Indeed water is said to wash us from our sins sacramentally, but not really nor substantially, that the Spirit doth.

May, in the effectuall & complete baptisme, *tollitur peccatum, non quod non sit, sed quod non obsit, non quoad actum sed reatum*: that is, sin is taken away

away, not that sinne is not, but that sin is not to condemnation; not in regard of the act, but in regard of the guilt.

Seeing then that John could but baptize with water, and the Minister can give but outward baptisme, it is Christ Jesus that baptizeth with fire: O let parents be instant with the Lord in prayer, that as the Minister powreth on water, so the Lord Jesus would powre on his grace, that as they are instruments of their childrens first birth, which is damnable through sin, so they may be instruments of their second birth, without which neither they nor their children shall ever see the salvation of God.

And thus much for the Baptisme of our Lord and Saviour JESUS CHRIST.

The second text, Secondly, Christs immediate action after Baptisme; He straight came out of the water.

In this a mystery is observed: to shew that al that are effectually baptized

ed, doe presently come out of their nes, making no delay to serve the d in holinesse:

O that this were verified of all t were baptized.

we see then what God requireth our hands, that when we are lit-nes, even in our infancy (for n we are baptised) we sacrifice our ls and bodys to the service of our ufer the Lord looketh for the Al-of our lives, as well as the O-gs, for praise even out of the th of Babes and sucklings.

All therefore that are baptized, yet defer their repentance, here sufficiently reprehended.

It was St. Augustines fault be-e his conversion: *Ignoscepater, ig-e*: pardon me (O Lord) pardon: *noli modo*: but not now: let me me in my youth, and pardon me in me age.

But let such persons beware of a uble danger.

{Suddaine death.
{Hardnesse of heart.

Life is uncertaine, who knowes it

it

it not? Let us therefore with the wise Virgins be alwayes furnisht with the candle of faith, and the oyle of love in the lampes of our soules that so we be not excluded the bride chamber of glory.

Again, let al such desperate wretches know, that custome in sin hardens the heart of a sinner: *Qui non est hodie, cras minus aptus erit*: He that is not fit for repentance to day, wil be lesse to morrow: eben as a ruinous house the longer it is let runne: the more it will aske to repaire: and as a nail the more blowes a man gives it, the harder will it bee to pull out.

Let us therefore while it is said to day, resolve perfect obedience to our God: while the Lord speaketh, make him speedy answer: Let there be an eccho resounding in the thickets of our hearts, as we see in the heart of David, psal. 27.8. Seek ye my face, thy face, Lord, will I seek, that having regarded the Lord and his service in time, the Lord may reward us with his blessed favour, not for a time, but for ever,

Psal 27.8

Thus

Thus much for Christs immediate action after Baptisme.

Thirdly, Gods, of Christs miraculous approbation,

testified by two: { by Vision. / by Voyce.

By Vision two wayes,

{ by the heabens apertion. / by the Spirits descention,

first by the heabens apertion. *Text.*

And behold the heavens were opened to him.

Behold: *Ecce*: loe.

This word is used in holy Writ sometimes; a word ever placed before matters of great weight and moment whereupon Bernard cals it *notam stelliferam*: a starry note, pointing out extraordinary matters revealed, as the star pointed out Christ to the Wisemen, and stood over the house where he lay.

Sometimes placed before Gods unperceptible mercies: as, Esa. 7. 14. *Esay 7*

Behold, a Virgin shall conceive and beare

beare a Son, and his name shall be called IMMANVEL.

Sometimes before his inutterable judgements, as Amos 8. Behold I will bring a famine upon you, not a famin of bread or of wine (which of outward deaths, I know none worse than starbing to death) but a famine of hearing the word of the Lord: and yee shall goe from Sea to Sea, and coast to coast (as little account as you make of Sermons now) and shall not find it.

The exposition of this word, you may find by comparing Mat. 6 with Luke 12. for Saint Matthew speaking of Gods providence for the Fowles of the aire, useth the word Behold: Behold the Fowles of the aire. Saint Luke speaking of the self same subject, useth the word Consider. Consider the Ravens, &c. So that Behold is as much as Consider, or seriously perpend what it is that shal be spoken.

Mat. 6. Luke 12.

The use of this word is to stir up auditors diligently to attend to those things that make for Gods glory, and

and the everlasting peace of their own soules.

The heavens were opened to him. *Text.*

The heavens have beene opened many; as you may reade in the Scriptures of God.

1 To Stephen, martyred, Acts 7. 56.

2 To Peter in prayer devoted, Acts 7. 56. Acts 10.

3 To Christ transfigured, Mat. 17. 5.

4 To Christ ascended, Acts 1. 9.

5 To Christ here baptized.

And when Jesus was baptized, behold the Heavens were opened to him.

By the heavens apertion many times is understood the manifestation of the glory of God: but here it doth signifie, *Visibilis cœli scissuram, ut Johannes perspicere potuit, aliquid planetis & astris superius*: The divisi- on of the visible heavens, whereby John saw something higher then the Planets and Starrs: & therefore Marke

saith

Mat.1.10. saith, that the heavens were cloven twaine, Mark, 1.10.

But by this visible scissure and cleft of the heabens is signified:

1 The pzesence of God.

2 That CHRIST himselfe came from thence, to rebeale to man the secret will of his heabenly Father.

3 That he it was that should reconcile al thingsboth in heaven and
Col.1.20. earth to God. Col.1.20.

4 That Chzist Jesus opened the Kingdom of heaben to all belæbers, which Adam by sin had shut.

5 That all that are effectually baptized, habe heaben opened unto them, and the Lozd God ready to embzace them to glozy.

O the powez and fozce of Baptisme! it opened that which all the creatures of heaben and earth were not able to open: Lozd, shew the like powez in Baptisme this day, open the Kingdome of heaben to this Infant that shall bée baptized, and receibe it foz thy Chzists sake into thine eberlasting fabour and salbation. Thus much foz the first bision,

The

The Spirits descension. *Text.*

And John saw the Spirit of God descending like a Dove; and lighting upon him.

That we may the better lay open the true sense of these words, foure questions must bee propounded.

First, how John is said to see the Spirit of God, the Spirit of God being invisible?

Ans. It is *impropria locutio*, an improper speech, for John could neither see *Spiritus essentiam* nor *virtutem*, neither the essence nor yet the power of the Spirit of God: but here the Spirit of God is said to be seene, *quia præsentiæ suæ signum demonstratur & cernitur*: because the signe of his presence (namely the Dove) is seene by John: it is *locutio metonimica*, a metanimicall speech, whereby the name of the signified is given to the signe: as the bread is called Christs body, and Baptisme regeneration.

Secondly, how is the Spirit of God said to descend upon Christ, when he was in Christ before, and

is (being infinite) every where?

Ans. This also is an improper speech: but because Christs authority might bee declared among men, and how Christ being to performe the office of a Redeemer, might be answerably furnisht with the power of Grace, therefore the Spirit of God is said in visible sign to descend upon him.

Esa. 61. 1. Esayes Prophesie is here fulfilled: The Spirit of the Lord is upon mee, therefore hath the Lord anointed me to preach good things to the poore, &c. Esay 61. 1.

Thirdly, why did the Holy Ghost descend in the forme of a Dove, rather then in fiery form, as sometime he did upon the Apostles?

An. This was done (as it is conjectured) not onely to demonstrate the Dove-like qualities of the Spirit of God and of Christ: but especially to shew, *Quam blandè & comiter Christus vocaret in spem salutis peccatores*: how kindly, lovingly, and gently Jesus Christ should cal sinners to repentance and salvation.

The

The truth whereof maintained is by the Prophet Esay: A bruised reed he shall not break, and smoking flax shall he not quench.

Fourthly, whether was this a naturall Dove from the common flight, or onely a *spectrum*, an apparition: and no body: or a body substantiall out of the elements formed by God, of all birds likest a Dove?

Ans. Luke saith it was like a Dove, Luk. 3.22. therefore not a naturall Dove, Luke 3.22. and surely it was not an apparition without substance, but without all doubt it was a substantiall creature, much like a Dove, *vel ex nihilo, vel ex elementis formata*, formed either of nothing, or out of the elements, as was that Star that led to Christ, and resolved againe into her first matter, the pleasure of God formed by it.

Upon every one therefore that is actually baptized, this Dove-like spirit descendeth, making us of Lyons, Lambs, of Vultures, Doves; of crooked and perverse, harmelesse; fierce, and kinde, bringing us like-

wise news with the Dove of Noah, that the flood of Sinne is downe, and that all is well twixt God and us.

Lord, let thy Dove-like spirit this day descend with the Olive leafe of thy favour upon this thine Olive plant, and of the child of wrath, make him in Christ heire apparant to the Crown of salvation.

Thus much for the second vision.

Now for the voyce that was heard from heaven: And lo, a voyce came from Heaven, &c.

The voyce of God concerning Christ, hath three times sweetly sounded from heaven: In his Agony and Passion, John 12.27,28. *Propter nostram redemptionem*, For our redemption.

In his transfiguration, Mat. 17.5. *Propter nostram glorificationem*: for our glorification.

And here in Baptisme, *Propter nostram adoptionem*, for our adoption.

And lo, a voyce came from heaven saying, &c.

Aperitur hic mysterium Trinitatis, saith

with one, In this Scripture the Trinity of persons with God is manifestly expressed: For *Patris vox auditur, Filii humanitas conspicitur, Spiritus sancti signum perspicitur*, The Father is heard, the Sonne seene, and the Holy Ghost in visible signe perceived.

The foolish Papists say, that there is no such mention of the Trinity in the Scriptures. Indeed the literall word is not found in the Scriptures, but if they would put on their spectacles and looke, they should soon find the substance of the same; namely, the Unity of essence, and Trinity of persons, that is with God.

As in Deuteronomie, *Audi Israel, Dominus Deus noster Deus unus est*: God our God is God only, Deut. 6. Why Deut. 6. why Moses mention the name of God thrice, but to shew the distinction of the persons Divine? why doth he put the word *unus* (that is, onely) but to shew the unity of their Essence? why is *noster*, (that is, our) put to God in the second place, not in the first or last, but to shew that the

second person should take our nature upon him?

Againe in Esay: *Sanctus, sanctus, sanctus Deus exercituum, plena est omnis terra gloria ejus*: Holy, holy, holy Lord God of Hosts: here is the Trinity of the Persons: The earth is full of thy glory: thy; here is the unity of their Essence.

For though God bee *simplicissimus*, most simple, in respect of his Essence, yet is hee *Trinus ratione personarum*, three in regard of his persons.

One example or two more let me give you hereof.

In the first verse of the Booke of God, *Creavit Elohim cœlum & terram*, God Created the Heaven and the Earth, Gen. 1. 1. the Verbe singular (*Creavit*) noteth out the one and most simple Essence of God: the substantive plurall (Elohim, not El singular (points out the Trinity of persons.

Gen. 1. 1.

Againe, in the same Chapter, *Faciamus hominem ad imaginem nostram*: Let us make man after our owne Image: Gen. 1. 26. *faciamus*, sheweth the

Gen. 1. 26.

e plurality of persons, and *nostram* e unity of Essence.

Againe, in the Gospel of Matthew, *ptizate eos in nomine Patris, Filii, Spiritus sancti*; Baptize them in e Name of the Father, the Sonne, Mat. 28 19. d of the Holy Ghost: Mat. 28 19. *nomine*, not *nominibus*: in the name, t names? here is the unity of Es- nce: of the Father, Sonne and Holy host; here is the Trinity of per- s.

Augustine illustrates this mystery a Simile from the Sunne, and re.

We see the Sun in the Heavens,

- Burning.
- Shining.
- Gliding heat.

The Fire hath e properties.
- Moving.
- Light.
- Heat.

Now thou Arrian, if thou canst vide the Sunne and Fire, divide u also the Trinity: No, the Tri-

nity must be distinguished, but by no meanes divided.

The holy Ghost is called *digitus Dei*, the finger of God: the Sonne is called *manus Patris*, the hand of the Father: As therefore the finger in the hand, & the hand in the body: so of the same Essence and Substance is the Father, the Sonne, and the Holy Ghost.

But to search too much into this mystery, is dangerous, as saith Bernard: to inquire too much of the Trinity, is perverse curiosity: to believe as the holy Church holdeth, is faith and security: to see as it is, is most absolute felicity.

I remember an old report that runnes of Alanus, who promised his auditory to discourse next Sabbath following, of the mistery of the Trinity: It happened (as he meditated by the Sea side) he saw a young boy go about with a shell or spoone to empty the water of the Sea into a little hole: Alanus demanded of him what hee meant: I intend (saith hee) to bring the whole Sea into this hole.

Why goest thou about a thing impossible, answered Alanus? So doest thou (saith the boy) unto him: for it is impossible for me to bring the whole sea into this hole, as for thee through thy wit to discover the mystery of the Trinity: Alanus being very much dismaid, and comming into the Pulpit, his auditory looking for the performance of his promise, was silent for a pretty space, at last brake out into these words, *Sufficit vobis vidisse Alanum*: It is enough for you to have seen Alanus, for to utter that which I promised is above my reach: and so came down.

So surceasing the prosecution of this mysticall point any further, I come to another Observation from hence, and hasten to an end.

And that is this,

As the whole Trinity was present at the baptisme of Christ, so it is the pleasure of Christ, that every of us should be baptised in the name of the whole Trinity.

Not in the name of one person alone:

Nor in the name of any creature.

Objection.

But against the first may be objected that in the Acts: where Peter
Act. 2. 38. exhorts them to bee baptized in the Name of Jesus, Act. 2. 38. and no more Persons mentioned.

Answer.

He speakes not there of the forme of Baptisme, but shewes that the whole effect thereof consists in Jesus Christ: Again, under the Name of Jesus, the other persons are comprehended.

Objection.

Against the second may be objected that in the Corinths; The Israelites were baptized *in Mosen*, unto
1 Cor. 10. 2. Moses in the cloud & sea, 1 Cor. 10. 2.

Answer.

It is an Hebrew phrase; and *in Mosen*, unto Moses, is as much as *per Mosen*, by Moses, as Augustine saith: *Duce Mose, seu Mosis ministerio*: by the Ministry of Moses.

Ambrose saith, they were baptized into Moses, that is, *Duce Mose facilitur transierunt, & erepti sunt mortis*

Moses.

Moses leading them, they passed the Sea without danger, and were saved from death.

Vt *in Mosen*, into Moses, *in doctrinam & legem Mosis*, into the doctrine and law of Moses; as those twelve are said to bee baptized, *In baptisma Johannis*, unto Johns baptisme, Acts 19.3,7. that is, *in doctrinam Iohannis*, unto Johns doctrine, as writeth that learned man Pareus: so the like phrase is used, Exo. 14. and 19. Where the people are said, to habe beleeved in Moses; that is, *in Deum per Mosen*, in God by Moses. Act. 19.3,7. Exod. 14. & 19.

This is my beloved Sonne. *Text.*

Christ is Gods Son. { Onely. Naturall. Consubstantiall. Coeternall.

Wee are but by adoption Gods children.

O the wonderfull love of God the Father to us! that would vouchsafe to give us his Sonne, his onely Son,

Son, his onely beloved Son, that whosoever beleeveth in him should
Ioh. 3. 16. not perish, but have life everlasting, Joh. 3. 16.

Text. In whom I am well pleased.

Complacco nemine nisi in te & per te, I am pleased with none but in thee and for thee.

In quo oblector: In whom I am wonderfully delighted, as saith Euthymius.

In quo requiesco, in quo placeor: saith Theophylact, *i.e.* In whom I rest fully satisfied, in whom I am well contented.

As that verse goeth,

In quo lætitia est, in quo mihi facta voluptas.

In whom I much rejoyce.

So that these words doe testifie that Jesus Christ is that worthy Mediator, in whom the world is reconciled to God.

Let us not therefore goe to Rome for a pardon, nor to Mahomet for a dwelling, nor to the Magician for coun-

counsell, nor to the Sorcerer for shil, but let us flocke to Jesus our Redeemer, in whom onely we shall finde God well pleased with us, saying with Peter; *Quo ibimus?* Whither shall we goe, for thou hast the words of eternal life.

There is in the world a four-fold call, yet but one salutiferous.

The devill saith come unto mee, *sed destruam*, I will destroy you.

The world saith, Follow me, *sed decipiam*, I will deceive you.

The flesh saith, Follow me, *sed deficiam*, I will faile you.

Christ onely saith, Come unto me, *& ego reficiam*. I will refresh you.

Christ now knocketh at the doores of your hearts, and would gladly come in and dine and sup with you; Rev. 3. 20, drive him not out of your country, as did the clay-headed Gadarens: shut him not out of your houses, as did the ruffling Bethleemites: but be yee open yee everlasting doores, that the King of glory may come in: that having given the Lord Christ entertainment into the

houses

houses of your hearts in this life, hee may vouchsafe to put you all in possession of his heabenly mansions in the Life to come.

To the which most blessed place of glory, the Lord bring every soule of us at the day of our death and dissolution; and that, that for Jesus Christs sake his beloved Sonne, in whom onely hee is well pleased, to whom with God the Father, and God the blessed Spirit, three great persons, but one Essentiall Godhead, bee offered up all praise and thanksgiving eben from the bottom of our hearts, this day and ebermore. Amen.

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